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W. E. McCumber (Editor)
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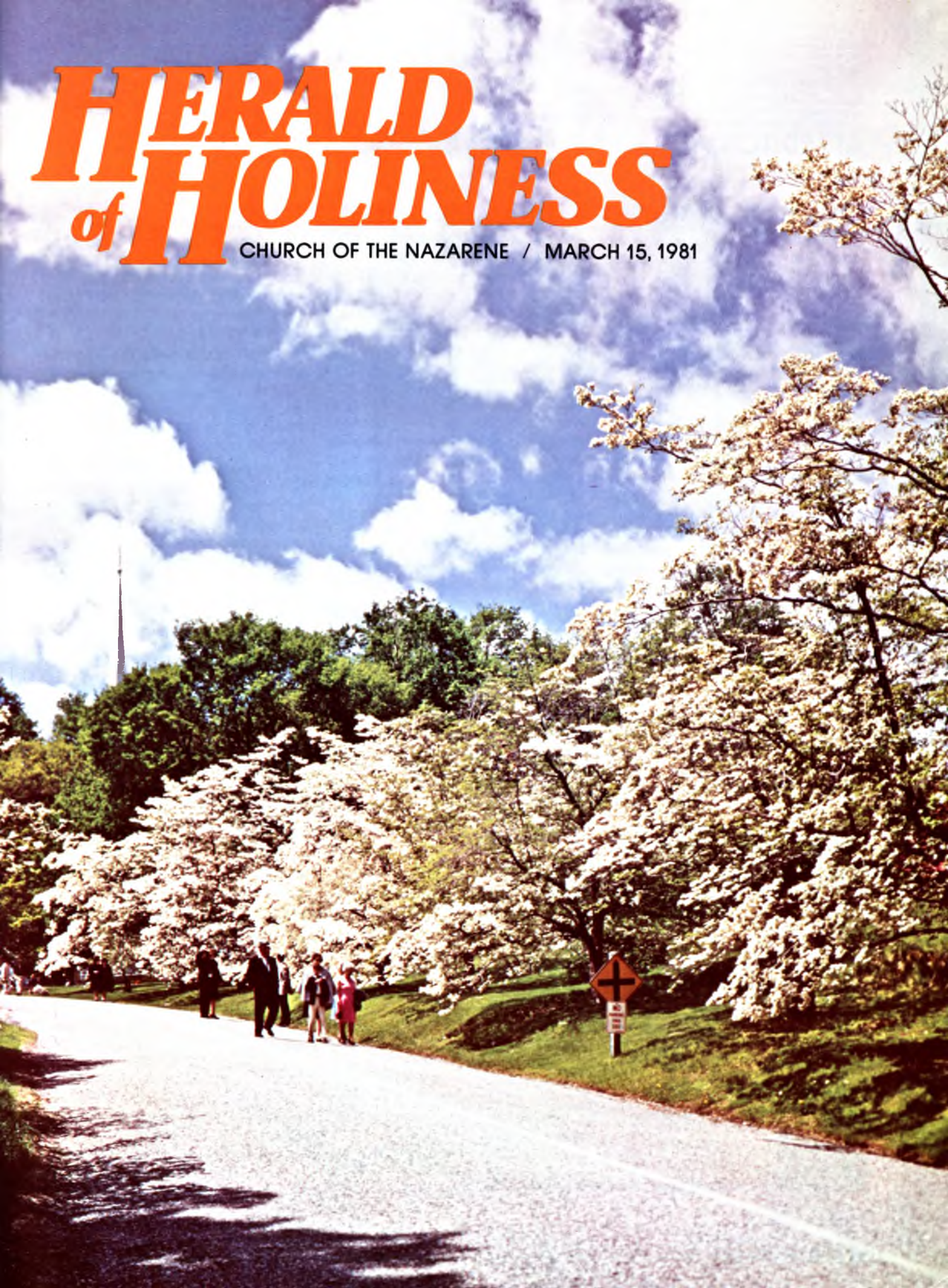
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HERALD of HOLINESS

CHURCH OF THE NAZARENE / MARCH 15, 1981



AN EDITORIAL

NO CELEBRATION of Christian holiness would be complete without an appropriate emphasis upon the life-style which is a vital part of this Bible doctrine and experience. Holiness is as holiness does. A holy heart will eventuate in a holy life.

This truth is timeless. A careful reading of the New Testament indicates that early Christians demonstrated a divine difference in their lives. There were activities in which they would not participate because of their high priority commitment to "Abstain from all appearance of evil" (1 Thessalonians 5:22). God's holy people still pattern their lives after this ethical standard. Here are the testimonies of two contemporary Christians.

The first is the renowned evangelist, Dr. Billy Graham. He recently wrote: "Our permissive society has affected me: I watch things on television today I would not have tolerated in my life twenty years ago. Am I being slowly brainwashed by the very culture about which the Lord says, 'Come out from among them and be separate, and touch not the unclean thing'? Where should we draw the line? In these areas of entertainment the lines have become blurred. Where do we distinguish between what a non-Christian enjoys and what a Christian should enjoy? I tell you frankly that I feel convicted in this area. . . . Integrity, honesty, truthfulness, avoidance of worldliness—these are

things God expects. *He is looking for men and women who are holy, not people with great gifts.*"¹

Dr. Norman Vincent Peale testifies in this same vein: "When I was a child, preachers in rural Ohio used to preach against smoking, drinking, and any kind of sexual activity outside of marriage. Then the ban against smoking was modified so that it applied only to women. Finally, smoking became widely accepted—no one argued against it any more. Next, in some denominations the bans against drinking went down. Soon it became accepted for ministers to take a drink—or several. Now we have an occasional far-out clergyman who accommodates to down-graded moral standards by seeming to imply that premarital sex relations are maybe not too bad after all if the couple eventually marry. Perhaps before long even this qualification may disappear."

Dr. Peale concludes, "My point is, where do you draw the line? The danger once you've dropped your absolute is that you will keep on drawing lines and then stepping over them until there are no standards left."²

We would do well to heed the warning voiced by these two men. Holiness churches are not immune from this social pressure to lower ethical standards and conform to current worldly practices.

Our people must stoutly resist this insidious tendency to compromise the scriptural standard of holy living. St. Paul still admonishes, "Don't let the world squeeze you into its own mould" (Romans 12:2, Phillips).

Come join the celebration of holiness ethics! □

1. Used by permission; *Christianity Today*, 1978.

2. *Sin, Sex, and Self-control*. Doubleday and Co., 1978.

CELEBRATING OUR HOLINESS ETHICS



by General Superintendent Eugene L. Stowe

THE MOST BASIC FACT about unregenerate man is that he is a sinner and his greatest need is for a Savior.

If the unconverted man seeks help from a psychiatrist, he may become an adjusted sinner.

If the unsaved man goes to a physician, he probably will become a healthy sinner.

If the non-Christian man works hard and achieves riches, he becomes a wealthy sinner.

If the worldly man joins a church, signs a pledge and turns over a new leaf, he becomes a religious sinner.

When the man without Christ comes in sincere repentance and faith to the foot of the Cross, he becomes a new creature in Christ Jesus, forgiven, reconciled to God, with new meaning and purpose in life. Only once in the Synoptic Gospels is Jesus called Savior. But the title once given is significant of all that He came to do. Angels announced to the shepherds that He was coming as a Savior.

John Wesley came to the Savior as a religious, intelligent man. On Wednesday, May 24, 1738 he opened his testament to read, "Thou art not far from the kingdom." That evening he attended a meeting of a society of Christians in a house on Aldersgate Street, where he heard a man reading Luther's Preface to the Epistle to the Romans. It was there that he "did trust in Christ alone for salvation," and he testified that he felt his heart strangely warmed.

We could call an impressive roll of persons whose lives were changed by coming to Christ in repentance and faith—Augustine, the transformed pagan whose writings moved millions—Martin Luther, the monk who shook the world of his day and opened the path for reformers to follow—Menno Simons, who boldly declared his faith in the transforming power of Christ.

The only remedy for sin is salvation. The only way out of our chaos is the Cross. The only character that we can trust for moral leadership in an atmosphere of immorality is Christ. No substitute is adequate for the need of our age. Let us come to the Cross and proclaim its purpose to all mankind. □

ROSS W. HAYSLIP is the pastor of the First Church of the Nazarene in Tucson, Arizona.

THE CROSS IS THE ANSWER



Dave Anderson

by ROSS W. HAYSLIP



HERALD of HOLINESS

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Letters

Letters for this column must be brief and in good taste. Unsigned letters will not be used, but names will be withheld upon request. Address your letter to Editor, "Herald of Holiness," 6401 The Paseo, Kansas City, MO 64131.

MULTIFACETED PROBLEM

I address my remarks to you as editor in chief of the *Herald of Holiness* and not to David C. Wright of Morton, Illinois. The reason for this is because I choose not to enter into a debate with Mr. Wright over what appears to be a very strong personal belief. I felt offended that the church, whose doctrines I subscribe to, would through its official publication (either implicitly or explicitly) endorse what appears to be an inflexible, simplistic approach to such a complicated issue. There are characterological and emotional issues involved as well as the spiritual ones.

In my opinion, this type of article will only increase the feelings of guilt and increased tendency not to seek professional help among those in the membership

of our church who may be experiencing some feelings of homosexual tendencies. These people need support and understanding as they seek a solution to the inner conflict that I do not feel is "intentional depravity." The solution, as a whole, would probably include a spiritual dimension, such as relief from the tremendous load of guilt and the support derived from a spiritual faith. Usually this is only one part of the solution. I believe that the people in our church who are experiencing some feelings of homosexual tendencies are usually not practicing homosexuals. Instead the public, including the minister and the church, may see their devotion to the church, their family, and never the painful underlying conflict.

I guess my plea is for the church

to accept this as a multifaceted problem that usually necessitates a solution that is also multifaceted.

Bettie C. Emberton, Ph.D.
Dallas, Texas

I'M GLAD, TOO!

Today's mail brought the *Herald* and I stopped my housework (as I usually do) to read part of it, including the Answer Corner. I had planned to write you since I received the Nov. 15 issue of the *Herald*. First, let me say that I deeply appreciate the *Herald* that I receive free since my beloved's death. For several years after his eyesight became so poor, I read the *Herald* to him. How he enjoyed keeping up with the news of our great denomination. Thank you for your contribution as edi-

(Continued on page 34)

THE POWER OF PRAISING GOD

by IVAN A. BEALS

DR. W. T. PURKISER, former editor of the *Herald*, had a motto on his desk that declared, "Praise the Lord Anyhow!" It provoked my thinking—especially the word "anyhow." The saying suggested that occasionally many of us are neglectful in praising God for His goodness and mercy. It also projected my thoughts about praise beyond the tribute of acclaim to an affirmation of faith.

Words of praise such as "Amen" or "Praise the Lord" may resound in worship because of habit rather than from the heart of a person. They are often used to voice adoration of the Almighty. Or, as has happened in some instances, exclamations of praise have been squelched because they don't seem to fit certain styles of worship.

Genuine praise is a dynamic resource. Praise to God is both deserved and required. He is worthy of all our laud and honor, for we are His creation—a distinct product of His handiwork. Then, to remedy the fall of man, God moved in history through Jesus Christ to redeem sinful humanity. His salvation includes both forgiveness of wrongdoing and the cleansing of our rebellious nature.

When the disciples began to praise God for all the mighty works they had seen, and the Pharisees demanded that the Master silence them, Jesus said, "If they keep quiet, the stones will cry out" (Luke 19:40, NIV).

Praise to God must ring out in life-testimony as well as in worshipful words and songs. The trials of life reveal that worship is vain unless praise contains faith with adoration. But how many of us praise God only when it seems He has bountifully supplied our needs and wishes? Praise is due in other occasions besides those when our requests have been satisfied. God desires more than vocal acclaim. He also wants a heart-response of faith as we deal with present and future uncertainty. Linked with faith, praise becomes a mighty force.

Jericho, a brick-walled city, loomed before Joshua and the Israelites, barring their conquest of the Promised Land. It was protected by a double wall, 30 ft. high, having thicknesses of 6 ft. and 12 ft., with a 12 to 15 ft. space between. The city seemed an impregnable fortress.

The Scripture reveals it was more than Israel's obedience in marching around the dreadful walls of Jericho, the repeated blowing of the trumpets, or the piercing yells, that brought the walls tumbling down. True, the muffled cadence of tramping feet, the blasts on the rams' horns, and the thunderous shouts

made a stunning din. But the writer of Hebrews declares, "By faith the walls of Jericho fell, after the people had marched around for seven days" (11:30, NIV).

The methods used in that Old Testament event may remind us of the power of positive thinking stressed by Norman Vincent Peale, or the value of possibility thinking *a la* Robert Schuller. However, the might of praise reaches beyond the purpose of the will or the workings of the mind. Praise plugs into the divine gift of faith that "moves mountains," crumbles walls, and that asserts dependence on God despite any eventuality. Such faith is not shunted by any obstacle or seeming impossibility. Rather, it encounters God at the point of need and praises the Lord—anyhow—in the midst of testing.

Our praise to God should always embrace faith in Him. Any attempt to exercise the one without the

**By faith the walls
of Jericho fell,
after the people had
marched around for
seven days.**

Hebrews 11:30, NIV



other merely produces hollow sounds and wistful thoughts. Though voiced, they are meaningless and laden with doubt. But together, praise and faith enact a vital relationship with the Eternal God, our Father, that touches every aspect of our lives.

This winning combination not only stems from the experiences of the Old Testament patriarchs, but it flows from the atonement of Jesus Christ. Jesus, suffering and dying on the Cross, in the anguish of God-forsakenness, declared in faith, "Father, into your hands I commit my spirit" (Luke 23:45, NIV). Christ's life of glory and praise to the Father was offered up with utmost faith, even while facing the cold stare of death.

Jesus thus became the bond of reconciliation, providing mankind with redemption from sin and death. So, the "anyhow" of praise anticipates resurrection and renewal despite the destructive forces that oppose us. Praising God generates a living faith that transforms our relationship with Him, filling the words with vigor. It unites us with the Father, restoring the family ties once broken, assuring every adopted child of His abiding presence and power, now and forever. □

IVAN A. BEALS is the office editor of the *Herald of Holiness*, Kansas City, Missouri, and author of several books.

ATHANASIUS: PRESERVER OF THE CHURCH

by NORMAN STYERS



A symbolic
emblem of
the Trinity

Three Lions

ONE OF THE TRULY GREAT MEN OF GOD WAS ATHANASIUS, A SAINT OF ALEXANDRIA DURING THE EARLY CENTURIES OF CHRISTIANITY, WHO IS CREDITED WITH ALMOST SINGLE-HANDEDLY SAVING THE CHURCH AND ITS DOCTRINE OF THE TRINITY FROM THE DANGEROUS ARIAN HERESY.

Athanasius witnessed to his faith before emperors and hermits. In his career, he was exiled five times, but he went on fighting for "the faith once delivered unto the saints."

The chief foe of Athanasius was a movement known as Arianism, so called after its founder, Arius. Arius taught that Jesus was not truly God, but a created being. Even though the Word was far greater than any other creature, said Arius, He was still less than God.

Arius first began his teaching in the Egyptian city of Alexandria, but he was excommunicated by Alexander, who was then the bishop of that city. However, Arius traveled to other lands where bishops were friendly toward him, and continued to trouble the Church.

Like many modern false teachings, Arianism was the "in" thing of its day. To be an Arian was to be considered cultured and sophisticated and modern.

The dispute over Arianism became so fierce and divisive that the famous Constantine, the first Christian emperor of the Roman Empire, convened the first General Council of the Church, the Council of Nicea, to settle the problem.

The council met in A.D. 325 and issued the Creed of Nicea, a firm and total rejection of the Arian teaching. Athanasius attended the council as an assistant to Alexander and was very influential in defeating the Arians.

NORMAN STYERS is a graduate theology student at Boston University and a member of our Cambridge, Massachusetts, Church of the Nazarene.

The Creed of Nicea insists that Jesus the Son is equally of the being of God with the Father, thereby recognizing the basis of the doctrine of the Trinity.

In A.D. 328, three years after the council, Alexander died, and Athanasius was elected to succeed him as Bishop of Alexandria. That Athanasius was elected as bishop of such an important city when he was just barely 30 years old shows his great popularity among both the laymen and clergy of Alexandria.

Athanasius understood that the Arian teaching destroyed the foundation of our hope of being saved. If Christ were not truly God, Athanasius reasoned, He could not reconcile us to God, because He would be separated from God himself.

And yet he also saw that Christ must also be truly man, in order to be one of us in our limitations and suffering and death.

Athanasius was first banished on a false charge of trying to cut off food shipments to Constantinople, the capital city of Constantine. The charge was trumped up by the Arians, who had already managed to destroy other orthodox bishops by intrigue and spurious charges.

Athanasius's first exile lasted nearly two years. He was then able to return to Alexandria for about a year and a half, but was then banished again—this time for over seven years.

In A.D. 346, Athanasius returned from his second exile, and was able to remain in Alexandria for nearly a decade.

But during this time the Arians continued to gain ground. They seemed to become stronger every day. An Arian emperor gained the throne, and the Arians seemed to have won out.

Soldiers were sent to seize Athanasius in A.D. 356 as he was holding a service. He heroically continued to conduct the service while the soldiers were surrounding the church, in order that his congregation would be able to escape. At the last minute his assistants got him away and concealed him.

Thus began Athanasius's third period of exile—actually a long period of hiding in the caves of Egypt from the imperial authorities. While in hiding, he used his time to write several books exposing the true nature of the Arians.

The Arians had gained power by trickery, but once they had it they could no longer conceal themselves. Many Christians, not realizing the seriousness of the heresy, had been willing to tolerate them, but once the Arians had power the danger became obvious and the Church turned definitely against them.

By the time Athanasius came out of hiding in A.D. 362, the Arian movement was shattered. Although

Athanasius suffered two more short periods of exile, the real battle had been won.

Throughout his long and fierce battles with heretics, Athanasius maintained a remarkably loving spirit. Although he was uncompromising in his opposition to the Arians, he rarely attacked his opponents by name. And in a day of hairline theological distinctions, he had a rare ability to tell when a difference in opinion was only in the use of different words and when it was really a difference in doctrine.

Later in his life, Athanasius also helped the Church to recognize the importance of the Holy Spirit, the Third Person of the Trinity, and of the place of His work in the plan of salvation.

The story of Athanasius, who was willing to stand for the truth come what may, even when the entire world seemed to be against him, has excited the admiration of both sacred and secular historians. His immense and clear-sighted love for God marks him as one of the great heroes of the faith. □

JESUS IS THE SAME!

*When life's winds burst forth in fury,
Unexpected in the night,
Trapped in sudden darkness,
I fumble for the light.*

*Storms may capture my possessions
And my earthly treasures claim,
But I'll rise up in the morning,
Knowing Jesus is the same.*

*When I stagger from exhaustion
And my strength is almost gone,
As the thunderclouds of doubt
Silence joyful song;*

*I will look up to my Father
And praise His precious name;
For all may change around me,
But Jesus is the same.*

*He will comfort—He will guide me—
Though my world may shattered lay;
He will give me strength to conquer
As I journey day by day;
He will lift my drooping shoulders,
Turn the losses into gain;
Though all may change around me,
Jesus is the same.*

—GERALDINE NICHOLAS
Abbotsford, British Columbia

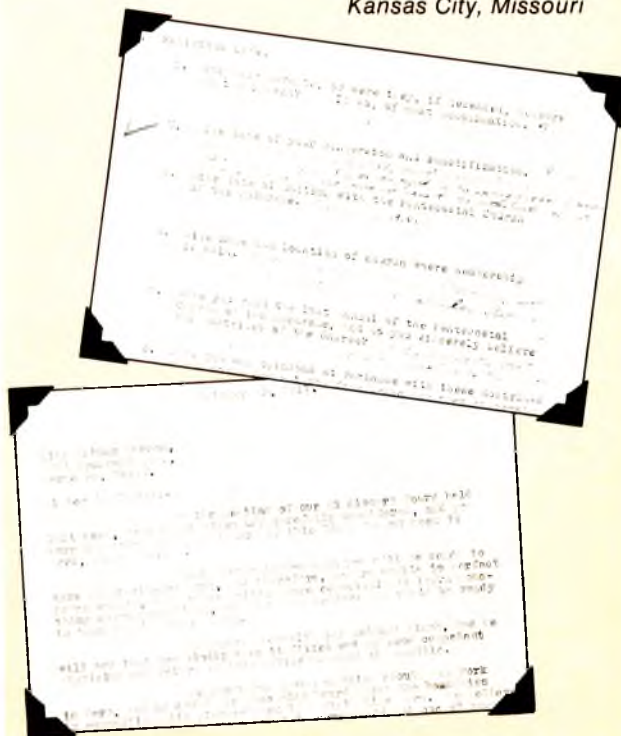
NAZARENE ROOTS



Portrait of Esther Carson submitted with application for missionary service.

Esther Carson Winans has become a legend in the Church of the Nazarene for her fearless ministry to the headhunting Aguaruna Indians of the Amazon River. When she died at the early age of 37, they made her coffin from a soapbox and an old chest and buried her overlooking the Marañon River. More than 20 years after her death, one could find fresh flowers on her grave, placed by those who had come to know God through her ministry.

*From the World Mission Files, 1917
General Church Archives
Kansas City, Missouri*



Esther's straightforward responses on a missionary candidate's questionnaire (top), resulted in a letter of appointment to Peru (above) from General Foreign Missions Secretary E. G. Anderson. In Peru, she met and later married pioneer missionary Roger S. Winans.

CLIVE WAS A BOY who longed to make such objects as ships, houses, and engines out of cardboard. The only results were many sheets of spoiled cardboard and blunted pairs of scissors, watered by tears.

He failed because he had a physical defect which he and his brother had inherited from their father. They had only one joint in their thumbs. The upper joint (that farthest from the nail) was visible, but it was only a sham. Clive could not bend it, so he could not make anything. Though a boy of superior intelligence, with a tool or a bat he was quite unteachable.

We all covet success and strive hard to avoid failure. At the least, failure is a blow to our self-esteem and a loss of face with those whose opinions we value.

Defeat can crush our willpower, determination, and courage for the moment. Worst of all, failure can lead to a mental breakdown and darkest depression. To one man I know, failure to gain a coveted job brought chronic melancholy and he became an emotional wreck.

Is failure really that serious?

When we fail where we hoped to succeed, we need not give way to depression. Instead, as soon as we have full control over our emotions, we do well to stand back and review our defeat fully.

Failure is a risk we assume before we can succeed in any field. Success comes after a venture and any venture holds the possibility of failure. Successful men are those who have realized they could fail and yet have persevered.

Was the failure our own fault? Did we fail because we did not use our personal equipment to the best advantage? Or because we did not start early enough at the project? Or did not work conscientiously because we were only halfhearted? We can then treat failure as a shot in the arm, put right our mistakes, and look for better results next time.

Or did we fail because we chose goals for which we were not physically or mentally equipped? Some things we can do better than other people, while conversely they have the edge over us in other skills.

When a man has tried persistently, using his knowledge and skills to the utmost, and then fails, what then? A man does not receive the coveted promotion although he has thoroughly deserved it. A student has worked conscientiously and answered his paper to the best of his ability and yet fails the examination. What then?

by GORDON CHILVERS

When we fail after trying hard our failure is not a disgrace. That arises only when we refuse to try again. When we have done our best and yet have failed, instead of feeling disgraced we should concentrate on the next move.

Being human, we all fail at something at some time. No one succeeds all the time. The most successful people in the world have failed at least once, though it may have been in an insignificant venture. They failed either at school, at college, or later in their careers. Indeed, certain men who hold the high-

est positions in church or state had failed more than once. But they did not despair in defeat; they kept on trying.

Though we have failed, failure need not have the last word. Possible success still lies open before us. What distinguishes the successful man from the complete failure is his determination to go on when others have given up in despair.

Have we really failed? Could the seeming failure be a too hasty judgment? History has often affirmed success where first impressions looked like failure.

A Man once challenged the religious authorities of the day. He refused to ac-

cept their laws that were contrary to God's original instruction to them. When the leaders were corrupt in their practices, He rebuked them. They plotted against Him and then arrested Him. They appealed to the local head of the occupation forces and gained the death penalty against Him. On the first Good Friday, Jesus Christ was dying on the Cross. His enemies stood around Him, jeering at Him, challenging Him to come down from the Cross, if He could. It looked as if He had failed completely.

How different the event looked two days later! When God had raised Him from the dead, His enemies were seen to have failed completely. They were bewildered. Trying to account for the Resurrection without losing face, they put out the impossible story that His disciples stole His body while the guard had slept.

From what appeared to be failure, God worked out the astonishing plan by which sinners could be reconciled to himself.

Failure may point the way to success. Each time we earnestly and honestly try a method that fails, we have narrowed down the field of possible failures. We can now eliminate another unsuccessful method and so are one step nearer to the successful way of

Don't Accept



John N. White

FAILURE AS FINAL

doing the job. We can make changes in our methods, changes that can bring the fullest success.

Failure can be even more significant than leading us nearer success. It can actually be the raw material from which success is manufactured.

God can be in our failures as much as in our successes. When Clive found that he could not make objects out of cardboard, he made a change that admitted him to a world of success and happiness; he turned to writing stories. It was failure in the unimportant goals that led Clive Staples Lewis to write such books as *The Screwtape Letters*, *The Problem of Pain*, and *Miracles*, books that have helped and will continue to help millions of people.

We can choose our attitude to failure. We have failed, yet we are not a failure while we are still look-

ing for success. We need not live on the memory of a past failure. It need not harden our hearts, dampen the fires of our enthusiasm or kill the generous impulses of our personality.

The person who knows the strength of an inner security that comes from trust in God's wisdom, love, and care, will not be unduly concerned that he fails occasionally. His faith in God has given him a security in depth that is not easily shaken by defeat. For what helps a man succeed, as Paul Tournier says, is "the certainty that God is interested in him personally, and in all that he does, that God loves him personally and has confidence in him."

For the person who trusts God and tries again, this day is latent with enormous possibilities of success. □

BE STILL AND KNOW



Dave Anderson

AS CHAPLAIN in a small hospital where the turnover of patients is quite rapid, I often wondered if the regular visits, the cheery words, and the literature was accomplishing anything. As I thought about the work and the hospital the Lord seemed to say, "Son, sow in hope."

The day the letter arrived from Betty was much the same as any other, but as I read her letter I began to feel an inner glow thrilling me. Betty was a Methodist and had been in the hospital when I visited. We'd talked for a few minutes and then I'd left her a card with the title "Be still and know . . ." The visit was brief and mingled with the others of that day.

Her letter went on to say that after my visit the card had been placed on the bedside locker and she'd thought no more about it. About 2 a.m. she'd started to bleed from her wound and began to scream. The ward became alive as doctors and nurses came to her aid, but their activity only increased her panic. In the midst of

these activities, Betty said, "I caught sight of your card and as I looked at the words 'Be still and know . . .' I felt a sense of peace sweep over me, the panic left me and I felt so calm." As I read her letter I rejoiced inwardly, and began to praise the Lord!

A few months later I entered a store and saw Betty. I was about to speak to her when I realised something was wrong—she had been robbed. Her bag had been snatched and she was in a state of shock. As I spoke with her she said, "Pastor, they've stolen your card!" For me it was a simple comfort card, for her it had become a treasured possession. The card was replaced and Betty expressed her appreciation.

One year later a neighbour called and asked me to visit a certain home. I called, and there was Betty. She had been involved in a hit-and-run accident and was still in a state of shock. As she welcomed me, she said with a smile, "I've still got the card, and the words are true."

Yes, Lord, I'll sow in hope for there are others like Betty who are waiting for a word from You, waiting to experience peace from the One who said, "Be still and know that I am God." □

ANDREW YOUNG pastors the Hurtlepool Church of the Nazarene in Cleveland, England.

PRAYING THROUGH



Greg Leatherman

FROM THE DAYS OF OUR YOUTH
WE ARE TAUGHT THAT GOD
HEARS AND ANSWERS PRAYER.

PRAYING THROUGH
by HAL M. von STEIN

A RECENT ARTICLE by Steven Mosely carries this arresting phrase: "... a country lad who had not yet learned to doubt."

Does a man doubt only as he learns to doubt? If this be true, and I believe it is, where does that learning come from?

Eve was the first to discover the source of doubt, and she has awakened, crying in the night, ever since. God told Eve: "... I will greatly multiply thy sorrow and thy conception ..." (Genesis 3:16).

In that Genesis account, both Adam and Eve doubted what God told them with the first suggestion of the serpent. Up to that point, we are told, God walked and talked with them as we walk and talk with each other now.

It is an awful thing to trifle with anyone's affections. And this is what Eve did. She thought God was so loving He would overlook anything, even her infidelity.

The breakup of that personal association between the first mortals and God was heartrending and ter-

rible. God had not intended it that way. God meant Adam to be progenitor of a glory-crowned race living in love, freedom, and harmony in an untroubled world, not because they *couldn't* do wrong, but because they chose, rather, for the love of God, to do right.

Why should anyone believe this? Because God is presently bringing to pass what He originally intended. People are being fitted to live and glorify God forever, according to the original plan.

The part difficult for us to understand is why God allows Satan. This question reaches immediately into realms we have no capacity to explore, but through which we are, as Paul suggests in 2 Corinthians 4:8-9, "sometimes cast down and almost made to despair" (paraphrased).

The whole truth is that God is fashioning for himself a completely new body of beings. Ephesians 2:10 says, "For we are his workmanship, created in Christ Jesus unto good works ..." And His purpose is our

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joy. The business of heaven is joy. We are specifically told that Jesus, the firstborn among us, is "anointed with the oil of gladness above His fellows" (Hebrews 1:9, paraphrased).

Our young people are not as insane in their mad scramble for joy as it might sometimes appear. Rejoicing and gladness is the rightful heritage of human kind. But our young people are listening to the beat of false drums—Satan's drums! There is no real joy in that beat. Let's not be deceived—it is the beat of the cacophony of death and hell.

Then where is the triumphant peal of Christian salvation? Do our trumpets give forth an uncertain sound? If our young people learn doubt, where do they learn it? From me? From you?

Not long ago the term, "praying through," was universally understood among Christians. You don't hear it much now. The expression appears in the testimony of a homosexual writing in *Christianity Today*. He says, "after praying through . . ." His conversion seems to be complete.

The conversion of a practicing homosexual is a downright impossibility outside the grace of God. In 1 Corinthians 6:9-11, Paul writes: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind . . . shall inherit the kingdom of God."

"And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of God."

These people were on the other side of the looking glass. They had prayed through! What does it mean?

A considerable number of believers in and outside

of Wesleyan persuasion see it as something of an affront to the power of our Lord to cry and plead at an altar of prayer, private or public, asking God to hear and meet their need. The whole of the Judeo-Christian ethic teaches that God can hear and save a man as quickly as that man will lift his open heart to Him—instantly.

But herein lies the rub. How do you open your heart completely to God? Intelligence teaches us it is not by power of intellectual assent or moral determination. Both are inevitably involved, but these are powers of the human spirit. As long as we rely upon them, we remain in them and our hearts do not open to the divine nature.

Evangelists and preachers are preaching their hearts out to get Christians to make full commitment to Jesus Christ, so that the promise He gave us, the "ye in me and I in you" may become factual. Then the "branches of the True Vine" will bear fruit. There are too many fruitless "Christians."

Praying through does not mean God has placed a barrier between himself and you which must be penetrated by your determination or much speaking.

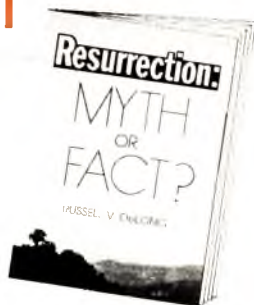
The barrier, which is real, is your doubt of God. It is an element as separating as it was between Eve and this same God. The fact that it is there does not mean that God has rejected you. Eve was in full fellowship with her Lord until she chose to believe what Satan told her instead of what God had said. The barrier exists because you are human and must make the same choice. You can choose to believe God instead of choosing the doubt which Eve allowed to come into the human situation. You need not remain under the shadow of doubt for a moment. Pray through! Trust Him and obey His Word. □

Book Brief

RESURRECTION: MYTH OR FACT?



RUSSELL V. DeLONG
author



IT IS NOT UNUSUAL to hear skeptics equate Christ with the leaders of other world religions, giving Him a place of equality alongside Mohammed and Buddha. But Jesus Christ was unique! He was—and is—"Immanuel . . . God with us" (Matthew 1:23). He lived, died, rose from the grave, ascended into heaven, and lives evermore. These are events of history, not fable.

To Russell V. DeLong, author of *Resurrection: Myth or Fact?* the resurrection of Jesus Christ is the most important doctrine found in Christianity. Be-

cause of this event, Calvary is validated, Pentecost is guaranteed, and eternal life is possible.

The aim of this book is to bring into focus this glorious scriptural truth, that God's Son rose from the dead and lives today.

In a world of materialism, self-interest, and complacency, it is important that God's people be stirred to a vibrant faith in the truth of the Resurrection.

Something of the author's wonder and conviction is found in a remembrance of his own visit to the garden tomb.

"The warden of the garden . . . said, 'There it is! There is the tomb of Christ. Go in!'

"I looked and observed a small opening. We stooped down and went into the sepulchre. In it were two small rooms which we inspected very carefully. The body of Jesus was not there. The tomb was empty. As we came out through the small entrance, the bells in my soul were ringing. *We had just visited the only empty tomb in all the world.*

"The sepulchres of all the other great men to which we had paid homage contained their earthly, bodily remains. *Not the tomb of Jesus!* It was completely empty. The dead body was gone. Where? We believe that a dead Man came back to life. This we call the Resurrection." □

Beacon Hill Press of Kansas City
To order, see page 23.

THE FORCES OF THE DEVIL did not stop building furnaces for the children of God with the passing of Nebuchadnezzar and the "three Hebrew children." It is true that no one is experiencing the same encounter with an enemy furnace that Shadrach, Meshach, and Abednego did. Everyone can rejoice in this. However, there is still the heat of testing, fiery furnaces of a different order.

From childhood, most of us have thrilled at the courage and confidence of these three men of God. Their miraculous deliverance from the fiery furnace has been the "talk of the town" ever since that day so long ago. The third chapter of Daniel gives a vivid account of that historic event. There is not only the wonder and awe of this event, but also several practical lessons to be learned.

First of all, we need to be cautious about building our own furnaces. Then, we need to be careful about

adding fuel to the fire. Also, there is no rationale for jumping into the fire in a reckless fashion. Nor is it wise to dare our foe to throw us into the fire. The stand of Shadrach, Meshach, and Abednego should be ours. There can be no compromise with wrong. And there must be willingness to face the fire rather than bend to spare oneself.

The fiery test of these three men of God indicates that any or all of us may be subjected to similar testings. In fact, St. Peter tells us, "Beloved think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (1 Peter 4:12).

One only needs to be reminded of a few modern furnaces to recall fiery tests. These furnaces take the form of the fire of persecution, opposition, ridicule, slander, misunderstanding, hurts, desertion, disappointment, failures, losses, misuse and abuse, etc. Almost everyone has felt the blast of some of these furnaces. However, the real matter is not the heat of the fire, but how one comes out of it.

A miracle almost equal to the deliverance of the "three Hebrew children" is recorded in Daniel 3:27. It states that they came out of the fire without even the smell of smoke upon them. That is the way to come out of the fire! Note that there was no hatred, no revenge, no blaming anyone, no scathing criticism, no whining, no bitterness, not even a hint of rejoicing over the fate of those who threw them into the fire. What a way to come through a fiery test! Shadrach, Meshach, and Abednego simply walked out of the fire with the calm confidence of God's past, present, and future protection and presence.

Here is our example of how to go through any fiery test. If they could go through the fire and come out without the smell of smoke upon them, so can anyone.

Since the matter of fiery testings confronts us, there are three simple questions to consider.

First, what effect does the fiery test have upon us? For some, the very thought of such events causes them to cave in. Others become embittered and sour. Then there are some who come out just biding their time to get even. And others are consumed with wrong attitudes which spill over into all their lives. It would be impossible to list all the effects of fiery tests. Just remember that it is all-important to come out without the smell of smoke.

Ten minutes following the exit of the "three Hebrew children" from the fiery furnace, or the next day, no one could detect any ill effects of the fire upon their bodies or spirits.

A second question for consideration is, What effect does our fiery tests have upon those around us? It is impossible to hide the fact of some fiery testings, even though they are not advertised. Many times it seems everyone is watching. Others are affected by the outcome.

King Nebuchadnezzar and all of Babylon were affected because Shadrach, Meshach, and Abednego came out of the fire without the smell of smoke upon them. In fact, the whole kingdom recognized God as the Lord.

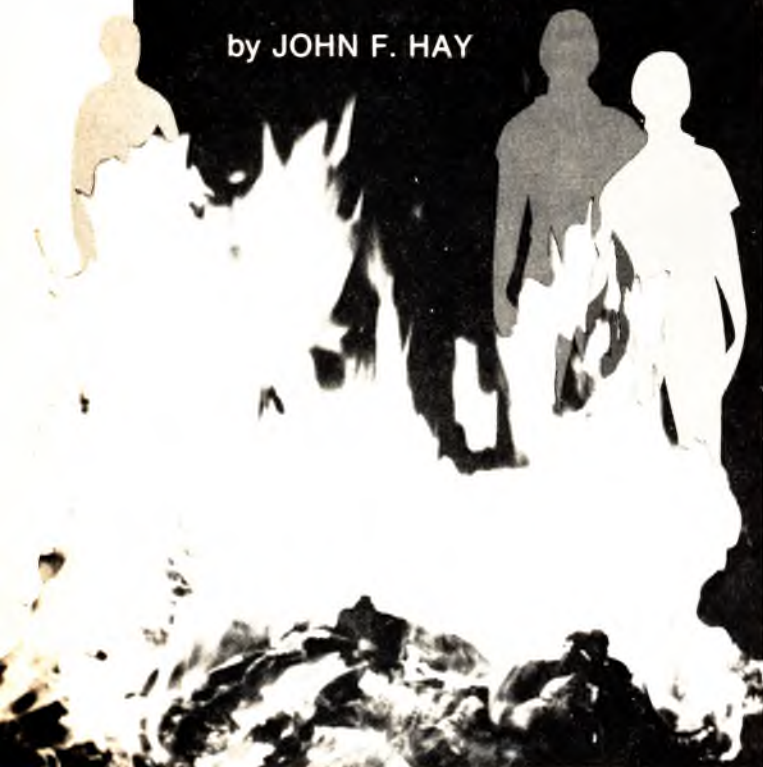
Many people draw their conclusions about God,

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Paul M. Shrock

HOW DO YOU COME OUT OF THE FIRE?

by JOHN F. HAY



salvation, and the church by observing Christians under fire. The king saw God caring for and delivering His children. How are others affected by our fiery furnace experiences? Do they smell or see smoke?

There is a final question to ponder. Is the work of God hindered or advanced by our fiery trials? Let us quickly affirm that only God can deliver from the fiery furnaces without the smell of smoke. But we must let Him deliver in His own way. There was no honor given to the "three Hebrew children." All the honors went to God! He alone can deliver in circumstances like these.

It all might have been so different if these men of God had become embittered by what they had been

called upon to go through. Their lives, devotion to God, unwavering faith, and victorious endurance of the fire, without the smell of smoke, brought glory to God. This is the high calling of every Christian.

No one is promised a fire-free experience. However, there is fire protection in total commitment to God. This protection is His presence with us in the midst of the fire.

Our next furnace may be under construction right now. In fact, it may be completed and the fire being intensified. That is not the issue. The all-important concern is that we walk through the fiery trial with Christ at our side, and come out without even the smell of smoke upon us. □

by NEIL E. HIGHTOWER

TESTIMONY TO ENTIRE SANCTIFICATION



ANALYSIS and research into the doctrine of entire sanctification is part of the process of maintaining our witness to "the second blessing properly so called." Preaching which locates its biblical foundations, defines its doctrinal meanings in a systematic way, and describes the steps to the experience is fundamental also. But of absolute importance is personal witness to the reality of the experience through testimony.

It seems to me that we hear less testimony to the blessing of a pure heart than we did in earlier days. Now it could well be that I have reached the age in my personal development when I tend to romanticize the past. It is somewhat dangerous to rely upon boyhood recollections, for they tend to become somewhat idealized as time passes. However, if I am not incorrect, I believe that our midweek prayer meetings tended to be more experience-centered 40 years ago. This, of course, can soon grow boring and frothy. Perhaps if we had maintained the atmosphere of spiritual examination of the old Methodist class meeting, our experience witness would have had a balance.

The cautions of professing perfect love, from a giant of yesterday, J. A. Wood, are appropriate to my subject:

- "1. It may be professed too soon, before it is really attained.
- "2. It may be confessed with too little humility of manner.

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Helps to HOLY Living

"3. It may be done with too much self-confidence, or with self-seeking.

"4. It may be done with too much reliance upon the mere profession as a means of retaining holiness."*

Testimony to entire sanctification should be done in the spirit of humility. It should have the temper of John the Baptist's declaration: "He must increase, but I must decrease" (John 3:30).

What a marvelous blessing it is to hear a saint of the Lord confess the cleansing power and presence of the Holy Spirit, and also maintain that he is still finding new spiritual ground to possess. Disciples are still learners, and, maintaining that spirit, they do not fall into Phariseism. Again the caution of J. A. Wood is instructive: "Let your profession be seasonable, truthful, humble, and to the glory of God, and never rely upon it, and it will be pleasing to God, useful to the Church, and a blessing to yourself."

Spiritual integrity forces us to confess with candor that we are unprofitable servants. Then it is that we thank God that He isn't done with us yet. There are several infirmities of mind and flesh that I wrestle with in my spiritual development. They are different from those I had when the Spirit sanctified me wholly by the blood of Jesus when I was 16 years of age. God purifies our hearts by faith in an instant, but He takes a lifetime to give us perfect performance. That lifetime of development does not always appear in a straight-line progression, but often has some detours; and yet it tends toward maturity.

Holiness will grow stale and legalistic if we preach doctrine without experience. However, it requires the present and regular witness to what God is doing in our unfolding life of holiness to perpetuate the hunger for holiness. Preaching alone will not maintain it. □

*J. A. Wood, *Perfect Love* (Chicago: The Christian Witness Company, 1880), pp. 153-54.

THERE COMES A TIME IN THE CHRISTIAN'S LIFE WHEN FAITH MUST BE PROVED. THAT'S . . .

WHERE THE RUBBER MEETS THE ROAD



by ROBERT E. MANER

THERE ARE TIMES when the familiar advertising expression, "Where the rubber meets the road," hits home with some force. Returning from the General Assembly in Dallas, Tex., in 1976, I was somewhere on Interstate 20 west of Jackson, Mississippi. The automobile developed a strange vibration. I stopped to check my tires. The day was dreadfully hot and the pavement was hot enough to cook an egg. The steel belted tires were relatively new and looked in fine condition. I checked all four and they all seemed to be standing the hot pavement, the speed, and load fine. Thinking it was some other part of the car I proceeded cautiously to a service station in Jackson.

When we got the car up on the rack the service station attendant immediately informed me that I had a bad tire. The left rear tire was beginning to come apart. Not noticeable on the road, it was now clear that this highly advertised steel-belted tire was not all that it was proclaimed to be. It simply could not stand up under the demands made on it that hot summer day on the road. When it had to face the test of where the rubber met the road it could not take it.

Driving on I had some thoughts about the personal lives of people I know—about my own life. I had some thought about the church also. In the real showdown can we—can I—stand up under the pressure of life? At the point where it really counts, do we have what it takes? And what about the church—my church?

Where does the rubber meet the road for the church? There are several points where the church is really put to the test.

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Our ability to get our prayers answered is always a critical test. It is nice to write about prayer, to preach sermons about it and talk about it when we come together. But the question is, "Do we ever get a real answer?" The promises of God are sufficient and the needs are ever abundant. Can we point to a time and place where something we prayed for came to pass?

What is prayer? Is it not bringing Divine resources to assist with earthly needs? Is it not marshalling the resources of heaven? Is it not tapping the treasury of the New Jerusalem? Is it not enlisting the assistance of angels? If prayer is anything, it is writing a draft on the Bank of Heaven. If we cannot do this, as a church, and as individuals, we are failing at a critical point.

Our ability to bring men to Christ is another point where the rubber meets the road. We can usually come up with some good excuses when we are failing, but that does little to make failure look like success. The layman says it is the pastor's job. The pastor says it is the evangelist's responsibility. The evangelist says he has few, if any, unsaved people to preach to in revivals. And that is the way it goes—excuses. The acid test of any church is its ability to reproduce itself. If we fail here, we have failed completely.

Our ability to stand up under pressure is also a critical factor for both tires and religion. Most any tire will do well sitting in the garage or parked by the curb. The real test comes when the road is hot and the load is heavy. When the tire is called on to do what it was built to do, carry the load over the long haul, that is the test.

Life is stress, we are being told by psychologists today. Everybody is under pressure. We face finan-

cial pressure; we face moral and spiritual pressure; we must endure all kinds of unreasonable demands that other generations seemed exempt from. The rise of the "drug culture" about us is only another indication that society is coming apart at every seam. Unless Christians have something better than the world has, we have little cause for existence. Unless we can demonstrate that "something," people will continue to seek relief in cults, the occult, drugs, and immorality.

When Christians have no better track record on divorce than the world about them, what is the world to think? When those who name the name of Christ seem beset by the same woes as their unsaved neighbors, how can we expect people to listen to our testimony? Since the Christian will always be a part of the society in which he lives, he will also be affected by the problems of that society. But when the Christians have nothing better than the contemporary culture into which they have been providentially placed has, then something is badly wrong someplace.

Our ability to retain our original shape is needed in both religion and tires. The potholes and curbstones that a tire must bump over can change the tire drastically. It can be ruptured or cease to be the true round tire it was the day you put it on the car. This will result in either failure or rapid wear.

The world will destroy you if you are not sufficiently strong to overcome it. How many we have seen who are not the men they used to be! Sometimes we meet preachers or former pastors who have changed so much over the years. If the change is for the better, that's great. But sometimes, too many times, it is not for the better.

Churches, too, can change. The ability of a church to remain true to its heritage in both doctrine and practice is the point "where the rubber meets the road." The pressure is as real to the church as it is to the individual. Both are under pressure to change. A tire must be flexible enough to absorb the bumps and scuffs without ceasing to be the tire it started out to be in the beginning. Our ability to remain flexible enough to stand the demands of rough road and strong enough to retain our original shape is for us, as a church, "where the rubber meets the road."

A careful reading of the prayer of Jesus in John 17 seems to indicate His anticipation of the very things we have been talking about. He knew that the road ahead would not be easy. But He prayed for them, in the 17th verse, that they might be sanctified. Really, isn't that the only thing that will see us through? Isn't the sanctifying power of the Holy Spirit the only source of real help to keep us in this world that is becoming so inhospitable to the grace of God? Why, then, are we so slow to seek that grace? And why are we so quick to forget about it? This is our doctrinal heritage. It should be our life-style. □

Lighting the Way

*The sky is alive with stars tonight;
There must be a thousand to see,
And thousands and thousands of
more beyond—
Invisible to me;*

*Each one formed with infinite skill,
Fashioned with loving care,
Then tossed into space by the hand of God
To orbit for eons there.*

*Brightly shining in their God-given task;
Bringing wonder to all mankind;
Constant and true in their heavenly course,
Following Creation's design.*

*The Creator God has a plan for us, too,
When we're willing to pay the price.
It's to shine for Him in this
sin-darkened world,
Lighting all who will see to Christ.*

—MABEL P. ADAMSON
Kansas City, Missouri



the editor's STANDPOINT

SOME GOOD BOOKS

In the past two days, I read two books that I wish all of our people could read.

The first is *Will Evangelicalism Survive Its Own Popularity?* by Jon Johnston. The author is a Nazarene elder who teaches sociology at Pepperdine University. He surveys the wave of popularity which evangelical Christianity is experiencing in America and sees it shot through with peril. Evangelicals have gained acceptance with the world by aping its values and life-styles. The world is in the church as surely as the church is in the world. Popularity has been won by compromise, and "evangelical dry rot" threatens to topple the church.

Johnston describes and illustrates the unchristian, unbiblical values of American culture. Next he shows how the church has been penetrated and corrupted by borrowing these worldly values. Then he prescribes the remedy, a return to the teachings of Jesus and Scripture, however unpopular and costly. In his prescription, he does not hesitate to affirm the experience of entire sanctification as an antidote to compromise and worldliness. The book is well written

and hard-hitting, and all Nazarenes could benefit from reading it.

The second book is *We Let Our Son Die*, by Larry Parker and Don Tanner. Larry and Lucky Parker had a diabetic son, Wesley, who died at the age of 11. The parents tried to claim faith healing for the boy. When his symptoms persisted, they withheld his insulin, thinking to honor God's Word by this stand. Wesley died as they watched his struggles in anguish. Their fanaticism and confusion were compounded as they tried to raise him from the dead by prayer and faith.

They were tried for involuntary manslaughter and felony child abuse. A jury found them guilty, but a compassionate judge placed them on probation.

Writing the book forced them to reopen old wounds and relive their misery and guilt. But they chose to make this confession of ignorance, failure, and sin in hope of preventing others from confusing faith and presumption, "proving" God and "tempting" God. It is a painful book with an important message for this generation. □

DOLLARS MADE FLESH

The dollar was made flesh and dwelled in our midst. Did it ever occur to you that this is what the people on the mission fields could say about our Easter offering?

We bring our dollars, confessing thereby our faith, and expressing thereby our love for Jesus Christ. And those dollars become people who go to mission fields and minister to human needs.

Some of our dollars will become incarnate in doctors and nurses. In hospitals and infirmaries around the world, these dedicated healers will bring life and health and strength and opportunity to those who have been felled by disease. Sight and hearing and locomotion will be restored to those who have suffered much and long, as God gives to medicines and surgeries and therapies His blessing.

Some of our dollars will become incarnate in teachers. In classrooms of many nations, a people will be educated, opening for them a door into a fuller and richer life. They will be able to read God's Word and

share its saving truths with others. They will be instructed in skills that can mean escape from bitter, grinding poverty. Standards of living will be raised, and prospects will be brighter for a new generation than they ever were for ancestors imprisoned by ignorance and superstition.

Some of our dollars will become incarnate in builders. Hands fitted to proper tools, adept in converting raw materials into homes, churches, schools, and hospitals will provide the buildings that give greater effectiveness and permanence to the whole work of missions everywhere.

Some of our dollars will become incarnate in farmers. With modern equipment and techniques at their disposal, men will wring from the ancient, stubborn soil of their countries a new promise of food and energy where people have been starving slowly to death.

Some of our dollars will become incarnate in preachers. Men and women, called of God, anointed by

The kingdom of Christ is the only kingdom in history where greatness is measured, not by the number of servants one has, but by the measure of service one gives. Leaders are to be servants, not masters. Christian leadership means washing feet, not knocking heads.

His Spirit, trained in mission schools, and aflame with love for their lost kinfolk, will carry the message of salvation in every direction. The feet of them that bring Good News will hurry along jungle trails and country lanes and urban sidewalks, eager for the encounter of life with life, of mind with mind, that results in the redemption of sinners. Voices will be heard throughout the earth crying, "Behold the Lamb of God, who takes away the sin of the world." And thousands will hear and believe and be converted!

Some of our dollars will become incarnate in the lives healed and redeemed and developed by the grace of God through the patient toil of our missionaries. Little children will live to play and sing because diseases that once crippled or killed multitudes will be overcome by the skill, medicine, and equipment utilized by our medical missionaries. Young people will be trained to give moral, political, and economic leadership to their nations, which otherwise would remain depressed and oppressed. Men and women will fill our churches and extend our ministries who once were blinded and bound by sin, but who found

Jesus Christ as a transforming Savior and Lord. Christian people in every world area which our mission penetrates will be living demonstrations of the power of Christ, who changed water into wine, to change corrupt, guilty sinners into upright, liberated, happy children of God.

The Easter Offering is not cold cash. It is money that represents the brains and labors of those who bring it. It is congealed manhood and womanhood. And when it is given, it is quickly changed again into manhood and womanhood as the church sends dedicated people to mission fields to invest their lives for the sake of the kingdom of God.

Our goal is \$7,250,000 dollars. Think of it! God has so blessed and prospered our church that we can set that challenge before our people as a realistic goal! How He has multiplied the money, people, service, and evangelism of earlier days! Now we can lay before Him on Sunday, April 19, the largest offering for missions ever given by Nazarenes. And our God, who is able to raise up children unto Abraham from stones, will raise up disciples of Jesus Christ from mission dollars! □

LEADERS' CONFERENCE

Each winter I attend a leaders' conference in Kansas City. It brings together general superintendents, college presidents, headquarters executives, and me for a two-day powwow. The format is rather constant, and the conference is kicked off in the evening with a banquet. (At nearly all hotels and motels "banquet" is a special designation for ordinary food at an extraordinary price.)

The most instructive leaders' conference in church history began with a breakfast, a lakeside meal of bread and fish served by the risen Lord to His fallen disciples. After breakfast, Jesus confronted Simon Peter, who had been designated for leadership in the Church by the Lord himself. Three times Jesus asked bluntly, "Do you love me?" Each time the squirming disciple, whose performance in the clutch had invalidated his boasted superiority, answered, "You know I love you." And to each profession of love, Jesus responded, "Feed my lambs . . . tend my sheep." *Love to Christ, and leadership in the church, is demonstrated by service to His people.* The king-

dom of Christ is the only kingdom in history where greatness is measured, not by the number of servants one has, but by the measure of service one gives. Leaders are to be servants, not masters. Christian leadership means washing feet, not knocking heads.

Peter learned this lesson well. He never arrogated to himself the highfalutin titles later given to him by an apostate church. He claimed only to be an "elder" and "under-shepherd" among other elders and under-shepherds. He admonished them not to "lord it over" God's people, but to humbly and willingly serve their needs.

When leaders do not serve the Church, the Church ends up serving the leaders. This dysfunction, this aberration, produces a false witness, a caricature of genuine Christianity, a wicked aping of the world's value system which Jesus himself rejected. "The Son of man came not to be served, but to serve, and to give his life as a ransom for many." Nowhere is the Church's contrast or conformity to the world more visible than in its style of leadership. □



by RUSSELL D. BREDHOLT

DELIVERING God's Word



THE TELEPHONE CALL came from the RCA linkup facility in Vernon Valley, N.J., around 9:40 a.m. CDST. The voice of the engineer on the other end said our picture was being received and everything looked acceptable to them. It was good news to all of us in the TV truck to know that the signal being sent from Bartle Hall in Kansas City had reached New Jersey.

Under ordinary circumstances, the distance between the two cities would not matter all that much. Today, however, the transmission of the video and audio material would travel over 44,000 miles by way of telephone lines and the RCA Satcom I satellite. Not only was the signal arriving in good shape, its color and clarity met RCA's standards for retransmission throughout the network system.

The program to be telecast was the 10:30 a.m. Communion Service on Sunday, June 22, 1980, from the 20th General Assembly of the Church of the Nazarene in Kansas City. It would be the first attempt at a nationwide telecast using satellite technology by our denomination.

Over 35,000 people would gather in Bartle Hall to hear Dr. George Coulter, retiring general superintendent, bring the morning message. Nazarene Communications technical personnel, engineers at AT&T, RCA, and in Roe Bartle Hall were making last-minute preparations that would take our church into an era of effective communication at minimal cost.

Many thoughts passed through my mind that morning as we watched the clock and went through final rehearsals of our responsibilities. The 10:30 a.m. service was just a few minutes away. I remembered hearing people talk as they returned home after attending General Assembly services. It was obvious that their lives had been touched and they were inspired by the close association with Nazarenes from around the world. Certainly things like this that happen only once every four years are special by their very nature.

I always felt like I had truly missed something

great by not being able to attend. Then I thought about all the faithful laymen and ministers of our church who, for one reason or another, never had the opportunity either. Yet, without the hard work and unfailing labor of these men and women, there would be no quadrennial meetings. Now they could at least see and hear what was happening.

I also thought about how mechanical broadcasting can be. We place such a strong emphasis on appearance and sometimes lose sight of the message being spoken. But that day was to be different. While the network could not reach every church or community where Nazarenes were located, it was going into enough areas to have the potential of reaching over 15 million people in addition to local churches. My hope was that many of those who wanted to could, for the first time, share in the preaching, singing, and time of dedication. Most of all, I prayed that God's Word, through His servant, would not be lost in the complicated arrangements we had made for the telecast.

Not only did the program travel the great distance to the RCA site in New Jersey, in some cases for those located west of the Mississippi River the signal traveled over 88,000 miles via the satellite system before reaching the viewer. Most gathered in churches and followed the service in a program identical to that taking place in Kansas City. Others met in homes as a church family. While the telecast was primarily intended for the use of the Church of the Nazarene, it aired in many of the major metropolitan areas around the country.

From the comments received by the Department of Communications at the International Headquarters, God did indeed meet with His people that morning from coast to coast.

Toward the end of the program, the camera focused on the theme for the next five years, "Celebrating Christian Holiness." I was reminded that the celebration carries with it a charge to spread the gospel by any means available. God has given us a new "tool" for evangelism. Several persons involved with the production of the telecast have started thinking of other things that we could do as a church with satellite technology. I hope and pray that God will allow us to use it again. □

RUSSELL BREDHOLT is the president of a management consultant and research firm, Communication Services and Research, in Danville, Illinois.

Every Nazarene Church— A COMMAND CENTER FOR IMPACT?

Is your local church a command center for impacting its community for Christ and the gospel?

It has been estimated that there are at least 166.5 million people in Canada and the United States who are not now in a saved condition. Your estimate may be different: the one quoted is most likely understating the number.

Only God knows the fate of their eternal souls if they should continue in unbelief until they die.

This we do know—if it is within our power to bring them to a saving and sanctifying knowledge of God and we do not do so, then we bear the responsibility for that failure.

We believe that our God is able to enable us to do what He commands.

It is with thanksgiving and praise to God that we can report up to this time God has enabled the Church of the Nazarene to build a strong base for growth.

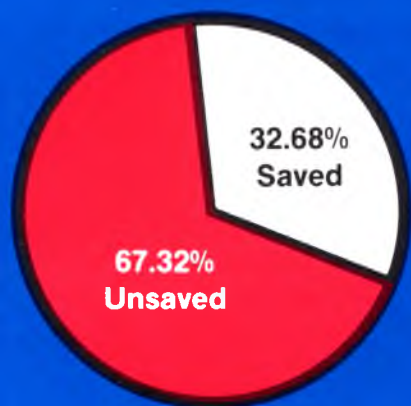
Our course has been charted to impact Canada and the United States for Christ and the gospel. The details of this strategy are printed on the next page. The way is now open and the details drawn for every local church to become a command center for impacting its entire community for Christ.

God is not willing that any should perish, nor are we. We are part of a significant movement of God in these days to make a contribution to our fellowmen and to our Savior that will outlast our days on earth.

Read carefully these four pages of **Mission Alert**.

Then act.

CHALLENGE FOR EVANGELISM



**166.5 MILLION PERSONS*
IN NEED OF A SAVIOR**

WHAT WOULD BE THE STATE OF YOUR SOUL TODAY IF NO ONE HAD CARED ENOUGH TO EXTEND THE CHURCH TO YOUR TOWN?

March 22 is Church Extension Sunday in the Church of the Nazarene.

CTM*

The key to impacting North America for Christ is the Church-Type Mission (CTM). It is a biblical response to the Great Commission.

Every local Nazarene church should either have a CTM in place or be planning one. This can be done almost immediately if every local church constitutes a **Mission Action Committee** to survey its own harvest field and formulate a plan for action.

Seven hundred and seventy-six sites have been targeted for CTMs during the present quinquennium. The goal of 1,000 CTMs is in sight. Of the CTMs which have started holding services already, 49 had become fully organized churches by the end of 1980, first year of the quinquennium. Momentum is clearly building behind this massive effort of the Church of the Nazarene to impact North America for Christ in just five years.

THE CITIES ARE FERTILE GROUND FOR NAZARENE MISSION

A master plan for impacting the cities of America has been drawn up and implementation has already begun. Nazarenes in California, Texas, Arizona, New York, and Florida have started language services for Hispanics and Haitians.

This plan includes the suburbs, the central city, and exurbia. It is based on the simple truth that the local church is the primary agency for impact, and this impact can be triggered by local **Mission Action Committees** who are tapped into a regional or national strategy.

WHAT IS A MISSION ACTION COMMITTEE?

A **Mission Action Committee**, MAC for short, is a small group constituted by the local church board and assigned to research the harvest, discover needs, and propose a plan for action to the church board.

The local church is the sponsoring agency to carry out the proposed mission plan in concert with the district.

MAC*

Remember the letters MAC — they stand for Mission Action Committee. A Mission Action Committee in every local church holds the promise of significant impact on every city in North America where there is a Nazarene church or where one could be planted.

A **Mission Agenda** for Mission Action Committees is presented below. The absolute essentials are prayer, study, training, and action.

THE LOCAL CHURCH IS . . .



THE
PRIMARY
AGENCY FOR
CHURCH
PLANTING

A **MISSION ACTION COMMITTEE** AGENDA

1. Pray for the harvest; pray for laborers.
2. Study the harvest; look with intensity at unreached areas and unreached peoples in your community.
3. Recruit, train, and deploy workers.
4. Start Church-Type Missions.
5. Report your CTMs to the district office and the Department of Church Extension.

***MISSION
ACTION
COMMITTEE**



FACING FACTS ABOUT MONEY FOR NEW CHURCHES...

Growing young congregations often reach an insurmountable barrier to further growth. **Their success in winning new members taxes their facilities to the maximum.** Without more space they cannot continue to grow. Building new church facilities is expensive. Even well-established congregations require outside financing to erect new buildings. New churches frequently cannot obtain such financing because of lack of credit history.

The General Church Loan Fund was created to help young churches over this otherwise unsurmountable barrier and continue to grow.

However, since January of 1981, the General Church Loan Fund has had to refuse to accept any new applications from new churches. The available funds are simply all in service. Applications are met with a letter that says in part, **"although we cannot help you by financing your new construction now, we are placing your church on the list of applications when funds are available."**

The tragic fact is that we could help these infant churches to survive, grow up, and be all that God intended them to be if only we had the funds. The General Church Loan Fund is an Approved 10 Percent Missionary Special. Its funds come from your designated missionary giving. **Your gift today could prevent the premature death of a young Church of the Nazarene and enable it to continue to grow.**

Or you could **invest your savings** in the General Church Loan Fund. This is the second way which funds are accumulated for this important fund.

For more information write to: GENERAL CHURCH LOAN FUND
6401 The Paseo
Kansas City, MO 64131



There is no life after death for baby churches.

IN THE NEWS

PEOPLE AND PLACES

John A. Biggers, president and general manager of Gerlinger Motor Parts, and an advisor of California Valley Bank, was elected president of Sacramento Metropolitan Industry Education Council for 1981. Formed in 1978, the council includes representatives of labor, business, agriculture, education, law enforcement, the military, and the news media, as well as parents and other interested citizens. The group organized to help youths enter the working world. The current membership of over 70 community leaders is expanding its efforts to include combating juvenile drug/alcohol abuse and delinquency. John and his wife Esther are members of Sacramento, Calif., North Church. □



Dr. Jon Johnston has recently had a book published by Zondervan Publishing Co., entitled *Will Evangelicalism Survive Its Own Popularity?* He received the B.D. degree from Nazarene Theological Seminary and the Ph.D. degree from Ohio State University. Dr. Johnston is an ordained elder on the Los Angeles District. He is a professor at Pepperdine University and Fuller Theological Seminary. He and his wife, Cherry, are members of the Los Angeles North Valley Community Church. □



Rev. John M. Gardner earned the Doctor of Theology degree from Union Bible Seminary. His writing project was "The Language Gift." Gardner taught Biblical Preaching at the district Board of Ministerial Studies extension last semester. He received two bachelor de-



grees from Eastern Nazarene College and Master of Divinity from Union Bible Seminary.

Dr. Gardner is presently pastoring the Lakeland, Fla., South Florida Heights Church. He is married to Elsie Hilyard Gardner, graduate of Eastern Nazarene College and Michigan State University. They have four children: Debbie Ely, ENC graduate residing in Monroe, Mich.; Mark, U.S. Navy, Pensacola, Fla.; and Joanna and Becky, at home. □

Nancy Garrett Sholtess has been recently selected as an Outstanding Young Woman of America for 1980. This in "recognition of outstanding professional achievement, exceptional service to her community, and superior leadership." □



She attended Bethany Nazarene College in Bethany, Okla., received her bachelor's degree in nursing from Texas Christian University and Master of Science from the University of Oklahoma. She is now teaching in the registered nursing program at Oklahoma State Tech in Oklahoma City. Nancy, her husband, Merl, and daughter Lindsay Lee live in Yukon, Okla., and are members of Bethany, Okla., First Church. She is the daughter of Mr. and Mrs. Joe Garrett of Corpus Cristi, Tex. □

On November 6, **Randy L. Dillard** assumed the position of Protestant director of religious education at Fort Bliss in El Paso, Tex. He is in charge of the religious education programs of all post Protestant chapels. Randy is a 1971 graduate of Trevecca Nazarene College (B.S.). He received an M.A. degree in Christian education from Scarritt College, Nashville, in 1973 and has also done graduate work at the Nazarene Theological Seminary.



He has served in associate staff positions at Burlington, N.C., First Church and Huntsville, Ala., First Church. □

GARLOW AUTHORS DENOMINATION-WIDE STUDY TEXT

Dr. James L. Garlow is author of the 1981 denomination-wide Christian Service Training study text entitled *Partners in Ministry* (Laity and Pastors Working Together).



Dr. Garlow reminds us that "we are living in exciting times. We are on the verge of the heritage that every believer is truly called to ministry. You are a participant in that revolution. Whether you are a pastor or layperson, you have the joyful responsibility of responding to the call to ministry that comes to every believer."

In PALCON II, Dr. Garlow will be leading a workshop dealing with principles and methods of pastors and laity working together in ministry.

Dr. James Garlow is minister of lay development at Bethany, Oklahoma, First Church. He has graduated from Bethany Nazarene College (B.A. and M.A.), Asbury Theological Seminary (M.Div.), Princeton Theological Seminary (Th.M.), and Drew University (Ph.D.). His doctoral dissertation was titled "John Wesley's Understanding of the Laity as Demonstrated by His Use of the Lay Preachers."

Dr. Garlow has conducted lay ministry seminars titled LITE (Lay Institute To Equip) in local churches and district conferences. He and his wife, Carol, have two children, Janie and Joshua. □



Pastor Bill W. Lewis took this picture of his wife, Agnes, from the Mount of Olives. The Corydon, Ind., church raised the money to send the Lewises to the Holy Land after giving them a four-year recall. The Lewises toured Syria, Jordan, and Israel. Rev. Lewis is serving his fourth year as the pastor.



C. R. Smith in the Tom Skinner Club office.

NAZARENE LAYMAN RECEIVES NATIONAL COMMUNITY AWARD

C. R. Smith, Nazarene layman of Orlando, Fla., was honored at the Fifth Annual National Dr. Martin Luther King, Jr., Awards Banquet January 31 at the Royal Plaza Hotel. He was presented one of the four awards for 1981. His award was for outstanding Community Service and Better Race Relations.

In connection with the award, Orlando's mayor proclaimed January 31 as "C. R. Smith Day." The award presentations were filmed by an NBC film crew for possible use on 20/20 and/or Real People. Smith is the founder and director of the Tom Skinner ministries which deal with over 400 Black youth each week. In addition, he operates the Tom Skinner Home for Children, caring for 26 orphans and children who have left their homes. □

NTS BUILDING SEMINAR DRAWS 50

Over 50 pastors and seminary students participated in the seminar on Church Building conducted January 25-30 at Nazarene Theological Seminary in Kansas City.

The seminar was sponsored by the Association of Nazarene Building Professionals (ANBP) and was moderated by Edward W. Levin, S.T.M., a Nazarene pastor and professional builder, and 1980 international second vice-president of the ANBP.

The ANBP is an auxiliary sponsored by the Department of Home Missions of the Church of the Nazarene.

Other instructors at the seminar included John Westmoreland, architect from Dallas and 1980 ANBP president; Jerome Richardson, engineer from Loogootee, Ind., and newly elected ANBP president for 1981; Wayne

Roberts, architect from Charlotte, N.C., ANBP international first vice-president; and James R. Couchenour of Lima, Ohio, founding president of the ANBP.

Textbook for the seminar was the *Church Building Sourcebook*, compiled by the ANBP for use by evangelical pastors and church boards involved in building programs.

Olivet Nazarene College was host to a regional ANBP seminar January 18-19 which also drew over 50 participants and was enthusiastically received by district superintendents and pastors. □

RICHARDSON ELECTED PRESIDENT OF BUILDING PROS

Jerome Richardson, Nazarene layman from Loogootee, Ind., was elected third president of the Association of Nazarene Building Professionals at the association's third annual meeting February 3-6 in Orlando, Fla.

Richardson, an engineer, succeeds John Westmoreland, an architect from Dallas, as president of the group.

The Association of Nazarene Building Professionals is composed of Nazarenes who are church building professionals. The presidency rotates among the three categories of regular membership—architects, engineers, and contractors.

Richardson is a retired engineer with the Naval Sea Systems Command and has been very active in construction projects on Nazarene mission fields around the world.

He is a member of the Odon, Ind., First Church. He and his wife, Betty, have 11 children—Barbara, Jerry, Vicki, Diane, Scott, Jim, Dennis, Linda, Laura, Jeff, and Marsha.



Outgoing ANBP President John Westmoreland (l.), of Dallas, introduced newly elected President Jerome Richardson of Loogootee, Ind., to the guests at the installation ceremony at the Dutch Inn in Orlando, Fla., February 6.

Richardson was listed in the Library of Congress publication *Leading Men in America* in 1965 and has done engineering design for 55 schools, industrial plants, and shopping centers, including a \$70 million project in Nevada and a \$58 million project in Oklahoma. He also did the engineering for the first permanent residential structure in Antarctica where 350 men live the year around.

Other officers elected at the meeting include the following:

Secretary—James Hensley

Treasurer—Ken Fausz

First Vice-president—

Wayne Roberts

Second Vice-president—

Ray Bowman

Associates Vice-president—

Gary Freed □

MIRIAM HALL ELECTED TO CHAIR CE/APA

Miriam Hall, executive director of the Department of Children's Ministries, was elected to serve a three-year term as chairman of the Christian Education/Alldersgate Publications Association commission, at its annual meeting in November, 1980.

CE/APA is a commission of the Christian Holiness Association and is composed of persons involved in denominational Christian education programming and persons involved in the



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J. Paul and Marilyn Turner, Editors

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ANNOUNCEMENT

Although the original goal intended for the Easter offering for world evangelism was set at \$7 million,
with this goal to be the highest ever set for our people to reach;
and realizing the tremendous expression of faith on the part of our people which made our last offering for world evangelism the greatest ever,

and one that far surpassed the goal set for that offering,
and brought it considerably higher than the intended goal for Easter;

it is our feeling that probably our people would not be satisfied with a new goal of less than \$7,250,000. In what we sense to be the same spirit generated in all our local churches, we gladly join with all our people to make this new goal an achievable one.

JERALD D. JOHNSON, *Secretary*
BOARD OF GENERAL SUPERINTENDENTS

publication of Christian education materials.

The group meets annually to exchange ideas and discuss ways for improving the Christian education ministries and publications of the member denominations. Special emphasis is placed on ways interested denominations may work together on cooperative projects and ministries. □

MINORITY MINISTERS TRAIN AT UNIQUE FLORIDA SCHOOL

Thirty-three persons are enrolled in the current semester of the Board of Ministerial Studies Training School being conducted each night at the Orlando, Fla., Gorman Memorial Church. Dr. Archie Williams is the host pastor.

The training school is a project of the Board of Ministerial Studies of the Central Florida District. J. V. Morsch is the superintendent.

Fifty-four students participated in the first semester. Classes meet five nights a week from 7:30 to 10:00. Enrollment is composed primarily of ethnic minority persons who are preparing for ministry either in establishing church-type missions or in other church capacities.

The curriculum is the ministerial course of study. The teaching staff is highly qualified, several with doctoral degrees.

The student body is diverse, running from executives to housewives, to ex-convicts, to students. Some of the students are already involved in

starting mission work among minorities in Orlando and different parts of Florida.

Rev. Archie Williams, pastor of Gorman Memorial Church, has established a goal of starting 10 new churches among Blacks in Central Florida. Leadership for these new churches will come principally from this school.

In Tampa, Fla., a similar ministerial training school using the Spanish language is in the formulation stage under the leadership of Rev. José Molina.

This school will operate in cooper-

ation with Tampa First Church and will be the focal point around which Hispanic outreach will be carried on in Central Florida.

Dr. J. V. Morsch says that traditionally one of the limiting factors in minority outreach has been the lack of trained leaders.

These schools are providing that leadership. More minority ministers were enrolled in the Orlando, Fla., school last year than in all the regular Nazarene educational institutions in the U.S.A. combined, excepting only Nazarene Indian Bible College in Albuquerque, N.M. □



Visitors to the opening class of the new semester at the ministerial studies school were: at back of room, Dr. Raymond W. Hurn, executive director of the Department of Home Missions; Dr. Samuel Gordon, president of Seashore Bible Institute and College of Lakewood, N.J.; and Dr. J. V. Morsch, superintendent of the Central Florida District. Teaching the class is Dr. L. Kenneth Adams, pastor of the Eau Gallie, Fla., church.

ONE OF
THOSE

Special Days

FOR REMEMBERING EASTER—April 19

Books

THE INVESTIGATOR, by Don Joiner. Nathan, a Temple guard, was assigned the job of investigating on the whereabouts of Jesus after His resurrection. He moves from indifference to a saving faith in the resurrected Christ. Paper. **\$2.95**

THE CONQUERING CHRIST, by C. Neil Strait. This is a series of Lenten meditations based on the sufferings of Christ as depicted in Isaiah 53. Rich with illustrations. Paper. **\$1.25**

WHY MILLIONS BELIEVE, by Leslie Parrott. This is a mini-book which gives renewed meaning to Easter. He says the Resurrection made the Church a viable force in the world today. 1 pkg. of 5 **\$1.00**;
10 pkgs. **\$8.50**; 20 pkgs. **\$15.00**

Gifts

METAL CROSS BOOKMARK. Gold and silver boxed bookmarks. They fasten over page and will not fall out. Length: 2 inches, with cross at one end.

BM-9614 Box of 24, **\$4.50**

EASTER GREETING PENCIL. Great giveaway item for the teacher. Imprinted, "Easter Greetings—Church of the Nazarene." 7½" long. No. 2½ lead, durable eraser. Pkg. of 20.

PE-59 1 pkg. **\$1.95**

EASTER PROGRAM BUILDER NO. 15. 32 pages of more ideas and inspiration from which to launch your Easter program planning. Poems, readings, songs, and plays to include all ages.

ME-115 **\$1.50**

EASTER CROSSES. Give as award or gift and convey the true message of Easter. Four attractive designs have scripture text and caption. Printed in full color 3 x 5". Enclose in letter or use as bookmark.

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EASTER LAPEL PIN. Give to all who attend your service on Easter. White plastic cross is 1 inch long with pin to attach to dress or suit lapel. A great award gift.

PI-7377 100 **\$7.50**

Easter Music

THE UPPER ROOM TO CALVARY. Lynda Ryan's five-scene play is an outstanding combination of drama, tableau, and music (not included in the script). It covers the events of Jesus' last week from the Upper Room to the Resurrection.

ME-26 **\$1.50**

Audiovisuals

Filmstrip

LAST DAYS IN JESUS' LIFE. Contains two filmstrips: "Jesus Is Not Afraid" and "Jesus Lives!" They visualize events in the final days of Jesus' ministry. Aimed primarily at the six-, seven-, and eight-year-olds, but could be used with an adult audience. Will help convey the spiritual impact of Easter and applies it for today. Total time for both filmstrips—15 minutes.

VA-53K—Includes two filmstrips, narration, and record. **\$25.00**

Stori-Strip

STORI-STRIP BIBLE ALBUM. Contains one 35-mm., 18- to 20-picture, color Stori-Strip which shows and tells the Bible story in sequence of action. Each album contains the printed story narration for each picture, the story setting, and background information on the who, where, why, and what of the story. Presents a complete Bible story lesson.

VA-3252 Jesus Crucified and Buried

VA-3253 Jesus Rises from the Dead. Each, **\$4.25**

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ME-115



ME-26



VA-3252
VA-3253



VA-53K

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PE-59

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GENERAL BOARD MEMBER HOSPITALIZED

Rev. Gerald Green, pastor of Seymour, Ind., First Church, and a ministerial member of the General Board from the Central Region, is undergoing treatment in University Hospital, Indianapolis, for acute leukemia.

Tests taken after the first round of treatment revealed the necessity of further treatment.

He did not attend the 1981 sessions of the General Board, February 23-27.

—NCN

HOWARD HAMLIN HOSPITALIZED

Dr. Howard Hamlin, lay member of the General Board from the North Central Region, was recently hospitalized in Trinity Lutheran Hospital, Kansas City.

Tests revealed the presence of a benign growth in his lung which required surgery for removal of tissue. The surgery was done on February 20 and was successful. Doctors say the long-range prognosis is good.

—NCN

NNC PROGRAM CITED IN STUDY

The Cooperative Graduate Program in Elementary Education at Northwest Nazarene College has been cited in a study conducted by the Education Testing Service of Princeton, N.J., as one of 20 exemplary beginning teacher programs nationwide.

In a four-volume report completed under a research grant from the National Institute of Education, ETS identified the NNC program with a one-page description, and made several references to it elsewhere in the document. Eleven of the cited programs are operated by colleges and universities, including UCLA, Stanford, USC, Indiana University, Michigan State, and others. Consortiums and state programs complete the list of 20.

The NNC program is designed to assure that the first-year teaching experience is a positive time in which the beginning teacher has available the advice and counsel of a competent veteran educator. The Cooperative Graduate Program participant receives a regular teaching contract from one of the participating school districts and possesses all the responsibilities and rights accorded other teachers, with two exceptions. First, the beginning salary is reduced by one-third; and second, each four participants are assigned to a single coordinator selected by the district and the college to work exclusively with the four teachers.

There are eight first-year teachers participating in the program during the 1980-81 school year, four in Meridian, Ida., and four in Nampa, Ida. □

NSF FUNDS CHEMISTRY RESEARCH AT BNC

The National Science Foundation has announced its funding of an "undergraduate research program" in chemistry at Bethany Nazarene College, according to college sources.

The NSF has awarded a \$10,600 grant to the BNC Chemistry Department for the initiation of a summer research program beginning this year.

According to Dr. Paul E. Reinbold, chairman of the Chemistry Department, the NSF proposal will support a 12-week research project which would involve four students from Bethany Nazarene College and Point Loma College, San Diego, Calif., with two additional students selected from local universities or other Nazarene institutions.

Providing guidance for the student researchers will be a combined faculty of BNC and PLC professors: Dr. Paul Reinbold, Dr. Gene Heasley, and Dr. Don Beaver of Bethany Nazarene; Dr. Vic Heasley and Dr. Dale Shellhammer of Point Loma.

Reinbold added that a chief goal of the overall project is to place the student participants in the role of responsible professionals. Research opportunities will be provided in the areas of analytical, inorganic, mechanistic organic, and synthetic organic chemistry.

This is the second joint research venture between Bethany Nazarene College and Point Loma College.

In 1971, Dr. Gene Heasley of BNC, and brother Vic Heasley of PLC, initiated the original program which has run for 10 consecutive summers with over 50 undergraduate students participating in the research.

Additional monies for the summer programs are being made available through the Petroleum Research Fund, Research Corporation of California, and the CATALYSTS organization, a BNC science alumni support organization. □



The Heartland Regional Conference on Church Planting, January 12-14, in Wichita, Kans., was attended by over 130 pastors and laymen from 10 districts. They gathered at Wichita First Church to learn more about impacting their areas through church planting. Rev. Kent Anderson, pastor of Eugene, Ore., First Church, was one of the speakers. The event was sponsored by a coalition of districts and the Department of Home Missions. Dr. Marselle Knight of the Kansas District was the host superintendent, and Dr. Gene Williams, of Wichita First Church, was the host pastor.



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SOUTHERN CALIFORNIA DIAMOND ANNIVERSARY RALLY

More than 2,500 Southern California District Nazarenes joined District Superintendent Robert H. Scott at Riverside Raincross Auditorium for a celebration of the district's Diamond Anniversary Year on January 17, 1981.

The rally first featured the appearance and testimony of Dr. and Mrs. Timothy Yeh, recently in this country from mainland China. The impact of their lives and testimony underscored in a dramatic way the power of God and the quality of an appropriate commitment in this day of opportunities.

The grand finale was the premier viewing of a film developed for the district by Johnson/Nyquist Productions in Mission Viejo, Calif. The 27-minute color motion picture film

was titled *Love Makes It Happen*. It is a documentary designed to sensitize Southern California Nazarenes to their unique responsibility as a new era of history begins.

The film showed work presently being done in the various multicultural and multicongregational ministries of the district. It contained testimonies of some who have been brought to dramatic conversion out of humanly impossible situations.

It also showed outstanding commitment by workers in a number of the inner-city and bicultural church congregations. It also modeled the various ways in which other churches and laymen of the district may become involved in the future ministries of the district's outreach programs.

Dr. Robert Goslaw serves as administrative assistant to District Superintendent Robert H. Scott, and heads up the district's cross-cultural ministry program with the assistance of a special task force of 11 laymen and 11 ministers on the district. □

NEW ZEALAND DISTRICT TEEN CAMP HELD

Over 130 teens and staff members attended the New Zealand District Teen Camp in January, 1981, with Rev. Gary A. Henecke, executive director of the Department of Youth Ministries, as speaker.

During the seven-day camp, many new teens were added to the family of God, and others made commitments to Christian service. Camp Director and NYI President Byron Schortinghouse reports that classes on personal evangelism, taught by District Superintendent and Mrs. Dwight Neuen-schwander, were a special help to

teens in their Christian walk. Daily prayer times became times of rejoicing as God blessed Rev. Henecke's messages.

Two highlights of the camp activities were a baptismal service and a shared Communion service, helping to draw the Nazarene teens of New Zealand together to "Follow the Son." □

—NCN

AUSTRALIA NORTHERN PACIFIC DISTRICT ASSEMBLY REPORT

The 33rd annual assembly of the Australia Northern Pacific District convened at the Nazarene Theological College, Thornlands, Brisbane, January 9-12, 1981. General Superintendent Eugene L. Stowe presided over the business sessions and preached the Sunday services. Crowded altar services were blessed with the presence of the Holy Spirit, and the district was challenged to believe God for revival in the new assembly year.

Rev. J. N. White was reelected district superintendent with a unanimous four-year recall. Mrs. M. S. Berg retired as president of the NWMS after serving on the District Council since the inauguration of the society in Australia. Her successor is Mrs. Patricia Faulkner, local president of the Coorparoo society. The NYI convention reelected Jon Fulton as president. Following the retirement of Rev. C. J. Hearn as chairman of the Board of Christian Life, Dr. S. Ratlief was elected to this post. □

PLEDGES EXCEED \$1 MILLION IN MANC FUND DRIVE

Visits to over 500 churches in 13 Sundays and 225,000 cumulative miles



Teens and staff members at the New Zealand District Teen Camp



A new residence hall for women, project of the "No Room in the Inn" campaign, is under construction. It will house 125 women and will be ready for occupancy for the 1981 fall term.

traveled has produced over \$1 million in pledges to Mid-America Nazarene College in a capital fund drive just concluded.

Last fall MANC embarked on a capital fund drive entitled "No Room in the Inn" to raise funds to construct a new residence hall. Several consecutive years of record enrollments has created a demand for additional student housing. Over one-half of the MANC resident students live three to a room, in rooms designed for two persons.

Nearly 5,000 people of the North Central Educational Region have pledged \$1,034,000 to be paid over a 100-week period. All eight supporting districts of MANC have responded to the campaign by exceeding their pledges by an average of 37 percent over the "Decade II" capital fund drive in 1978-79. Over \$60,000 of the total amount pledged will be matched by corporations as their employees pay their pledges to MANC.

Construction of the yet unnamed residence hall has progressed well. The building is totally enclosed, the roof is finished, and attention has focused on the interior of the building. Dr. Curtis Smith, president, is encouraged that over 10 percent of the newly made pledges are paid in full. Contributions are applied to the residence hall construction as they are received. □

REPORT OF EL SALVADOR DISTRICT ASSEMBLY

In spite of political unrest in El Salvador throughout 1980, outstanding gains were reported in all areas at the 11th district assembly held January 12 in San Salvador. The churches reported a total of 226 new members, a gain

of 36% over last year. Sunday School average attendance is up 46 percent and similar gains were reported in the NYI and NWMS.

For the first time, the El Salvador District elected a national district superintendent. Rev. Ramon Campos, pastor of the Vista Hermosa church, received a nearly unanimous vote.

The district now has 13 organized churches and 8 missions, with 654 full members and 192 probationary members. Pastors and laymen are excited about future church growth as they push toward the goal of 1,000 full members by the end of 1982. □

—Sheila Hudson, reporter

HOUSTON DISTRICT LAUNCHES NAZARENE EVANGELISM IN EAST TEXAS

The Houston District comprises most of 42 counties in southeast Texas. Almost 4 million people live there. A recent study showed that 28 of these counties had no Church of the Nazarene.

While a number of new churches had been organized on the district in recent years, it has been 25 years since a church was planted in a county not already having a Nazarene church.

The District Advisory Board, in an overnight retreat in May of 1980, studied these findings. They voted as the first phase of home mission work on the Houston District in the 80s to launch "Operation NEET," Nazarene Evangelism in East Texas, with the goal of organizing at least three new churches in east Texas counties having no Nazarene church.

The project was presented at the District Assembly in July. Though

no money was requested, one lady brought \$1,000 to the district superintendent to launch the project. A zone tour with song evangelists Wally and Ginger Laxson, and with District Superintendent D. W. Thaxton explaining the goal and purpose of "Operation NEET," was conducted in October. Over \$7,000 and several hundred hours of labor were promised to aid the project.

Rev. Richard Sizemore, a licensed minister serving as a full-time associate, felt led of the Lord to accept one of the assignments. Rev. Sizemore moved his family to Huntsville, Tex., December 1, 1980. A number of contacts have been made, including the telephone installer whom Brother Sizemore discovered had been married by a Nazarene minister in Nashville. He and his wife were among those present for the first service, January 4, 1981. The district superintendent expects to organize the church in Huntsville by Easter.

In Woodville, located in Tyler County, a retired district superintendent is placing money in a savings account to help launch the work there.

A young minister still in college, and whose wife is a registered nurse, contacted the superintendent about accepting one of the assignments when he graduates this May.

Things are happening as God opens doors, and "Operation NEET" is working to produce new Nazarene churches to lift up Christ and minister to the spiritual needs of people in east Texas. □

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MISSISSIPPI—April 23-24. Church of the Nazarene, 312 Presley Blvd., McComb, MS 39648. General Superintendent: Dr. V. H. Lewis.
CENTRAL LATIN AMERICAN—April 23-24. Iglesia Central, 1418 Woodlawn, San Antonio, TX 78201. Host Pastor: Rev. Rigoberto Acosta. General Superintendent: Dr. Jerald D. Johnson.
WASHINGTON—April 23-24. Baltimore First Church, 8801 Rogers Ave., Ellicott City, MD 21043. General Superintendent: Dr. Eugene L. Stowe.
SACRAMENTO—April 24-25. First Church of the Nazarene, 1820 28th St., Sacramento, CA 95816. Host Pastor: Robert Simmons. General Superintendent: Dr. William M. Greathouse.
WESTERN LATIN AMERICA—April 29-30. Boyle Heights Church of the Nazarene, 213 S. Breed St., Los Angeles, CA 90033. Host Pastor: Abel O. Curup. General Superintendent: Dr. Charles H. Strickland.
WASHINGTON PACIFIC—April 30—May 1. Church of the Nazarene, 924 Sheridan Rd., Bremerton, WA 98310. Host Pastor: Michael E. Grimshaw. General Superintendent: Dr. Orville W. Jenkins.
WEST TEXAS—April 30—May 1. First Church of the Nazarene, 4510 Ave. Q, Lubbock, TX 79412. Host Pastor: Jerome Hancock. General Superintendent: Dr. Jerald D. Johnson.
ALASKA—June 4-5. Church of the Nazarene, P.O. Box 372, Soldotna, AK 99669. Host Pastor: Ronald J. Wells. General Superintendent: Dr. Jerald D. Johnson.

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JAMES D. BRANNON from Hamilton (Ohio) Eaton Road to Manchester, Ohio
JAMES D. BROWNING to Winslow (Ariz.) First
JAMES P. BLUE to Paris (Ill.) First
PHILIP L. BOWER from Manchester, Ohio, to Dayton (Ohio) Kettering First
JAMES FINCHAM to Wichita (Kans.) Grace
EDISON M. GRANT from Quincy (Ill.) Emmanuel to Fairview Heights (Ill.) Crestview
DALE D. HARDY from associate, Oxford, Pa., to Yarmouth, Me.
GARY L. HUTCHESON from Williamsburg, Ohio, to Miamisburg, Ohio
CURTIS LEWIS, JR., from Houston (Tex.) Spring Branch to Grove City, Ohio
W. DAYTON LOCKARD from Huntington (W.Va.) Central to Parkersburg (W.Va.) First
RONALD EUGENE LYBARGER from student,

Nazarene Theological Seminary, Kansas City, to Mandan, N.D.
JAMES J. McDUFFEE from Ithaca, N.Y., to Muncy, Pa.
RONALD L. MILLER to Broad Top, Pa.
WALTER R. MINGLEDORFF from Cullman, Ala., to evangelism
SIDNEY PATRICK from West Union, Ill., to Arcola, Ill.
WADE W. ROBERTS from evangelism to Beatrice, Neb.
T. EARL ROWAN from Warner Robins, Ga., to Jackson (Miss.) First
ROY SHIFLEY from Barry, Ill., to Bluford (Ill.) Markham City
NORMAN L. SNOWBARGER from Beatrice, Neb., to Grand Island, Neb.
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THOMAS LONG, Spain, Field Address: Avenida San Luis 93, Piso 8 F, Pinar de Charmartin, Madrid 33, ESPANA
JUDY MARTIN, Japan, Furlough Address: 6619 The Paseo, Kansas City, MO 64132
RUTH MATCHETT, R.S.A. North, Field Address: P.O. Box 899, 0700 Pietersburg, Republic of South Africa
DAVID MOYER, R.S.A. South, Field Address: P.O. Box 70, Mondeor, 2110 Transvaal, Republic of South Africa
ELMER NELSON, Argentina, Furlough Address: 1386 Winchester Trail, Riverdale, GA 30296
STEVE RATLIEF, Australia, Furlough Address: 702 S. May, Guymon, OK 73942
ALFRED SWAIN, Ecuador, Field Address: Casilla 7034, Guayaquil, Ecuador
JOSEPH TECHAU, Papua New Guinea, Field Address: P.O. Box 6606, Boroko, Port Moresby, Papua New Guinea

ANNOUNCEMENT

On April 12, the **Gridley, Calif., church** will celebrate its 40th anniversary. "Old-Fashioned Days" will be the theme of the day, with the wearing of old-fashioned dress. A potluck dinner will follow the morning worship service.

Former members and pastors are especially invited to attend. Please send your name and address to: Gridley Church of the Nazarene, 325 Indiana St., Gridley, CA 95948; phone (916) 846-2494

VITAL STATISTICS

DEATHS

JOHN LEONARD CULLISON, 70, died Jan. 26 in Grants Pass, Ore. Funeral services were conducted by Rev. Ralph J. Huit. He is survived by his wife, Helen; one son, Melvin; three grandchildren; one brother; and three sisters.
J. P. CURL, 96, died Jan. 28 in Albertville, Ala. Funeral services were conducted by Revs. Jesse C. Middendorf, Willard Kilpatrick, and Bill Nichols. He is survived by 4 sons, Rev. Edward, Henry Clay, James F., and Paul W.; 3 daughters, Mrs. Ralph Mariowe, Mrs. J. C. Morton, and Mrs. H. H. Hooker; 15 grand-

children; 16 great-grandchildren; 3 great-great-grandchildren; and 1 sister.

MISS RUTH B. DELANOY, 87, died Dec. 12 in Slidell, La. Interment was in New Orleans, La. She is survived by two sisters.

REV. LEONARD T. EDWARDS, JR., 56, died Jan. 13 in Stockton, Calif. Funeral services were conducted by Rev. B. J. Knight and Rev. Raymond Sanders. He is survived by his wife, Geraldine; one son, Leonard C.; two daughters, Judy Hudson and Jane Howard; and one grandson.

REV. "ED" F. K. HARDY, 72, died Jan. 1 in Nashville, Tenn. Rev. Millard Reed and Rev. Claude Galloway officiated at the funeral services. Rev. Hardy had pastored churches at Paris and Nashville, Tenn.; Atlanta, Ga.; Indianapolis and Hammond, Ind.; and Cleveland, Ohio. Survivors include two daughters, Faye Ruth Hardy and Barbara Ann Parsons; three grandchildren; and two sisters.

CHARLES A. JONES (CLAUDE), 77, died Jan. 28 in Palm Springs, Calif. Funeral services were conducted by Rev. Carlos L. Stepp and Rev. Joe Holloway. He is survived by his wife, Ethel; three sons, Paul, John W., and Charles A.; several grandchildren; one brother; and two sisters.

REV. VICTORIA ROBERTS JONES, 88, died Jan. 3 in Boise, Ida. Funeral services were in Nampa, Ida., conducted by District Superintendent Grady Cantrell and Revs. Marvin Wilcox and Larry Roberts. Rev. Jones had pastored on the Idaho-Oregon District. She is survived by 1 daughter, Mrs. Don (Mildred) Houts; 4 sons, Rev. George E. Roberts, Rev. Milo Roberts, Rev. Lauren Roberts, and Virgil Roberts; 1 foster daughter, Phyllis Leister Smith; 2 stepdaughters, Dorothy Cromwell and Evelyn Ulmet; 1 stepson, Leon Bruner; 14 grandchildren; 29 great-grandchildren; and 1 great-great-grandchild.

MRS. ADA B. LOGUE, 96, died Jan. 27 in Greenville, Pa. Funeral services were conducted by Rev. Robert Frederick. Surviving are 3 daughters, Mrs. F. E. (Romaine) Zuschlag, Mrs. N. R. (Winifred) Sellers, and Mrs. Robert (Beth) Frederick; 11 grandchildren; 24 great-grandchildren; and 10 great-great-grandchildren.

AMOS LUNN, 104, died Jan. 21 in Newington, Conn. Funeral services were conducted by Rev. Keith E. Smith and Rev. Manuel Chavier. Interment was in Rocky Hill, Conn. He joined the church in the late 1890s under Rev. A. B. Riggs. Survivors include two daughters, Vera Lunn and Arletta Hallet; three grandchildren; and three great-grandchildren.

JESSIE A. McMURRAY, 69, died Jan. 23 in Waterford, Calif. Funeral services were conducted by Rev. Harold W. Honea. She is survived by her husband, Harley; one son, Larry Miller; and three brothers.

OLSIE WILSON MILLER, 70, died Jan. 22 in Tampa, Fla. Interment was in Richmond, Ind., with Rev. Ted Conway officiating. She is survived by 4 sons, Earl Eugene, Robert Lee, Beniah Franklin, and Everett Andrew; 7 daughters, Martha M. Huffman, Lois Wright, Ruth Rowlett, Nellie Branham, Mildred Helton, Eva Harvie, and Wilma Riordan; 32 grandchildren; 11 great-grandchildren; 5 brothers; and 5 sisters.

REV. MURRAY MORFORD, 74, died Feb. 1 in Anaheim, Calif. The memorial service was held in Anaheim. Rev. Morford pastored in Indiana, Michigan, and California, and started a number of new churches. He is survived by his wife, Sarah; three sons, Ray, Gene, and Allen; and several grandchildren.

MRS. HOMER DALLAS (PAULINE) MORRIS-ETT, 73, died Nov. 26 in Tulsa, Okla. A memorial service was conducted by Rev. Russell Human and Rev. E. H. Sanders. Interment services were conducted by Rev. Ralph Jared. She is survived by three daughters, Betty Jo Burney, Wanda Lou Cantrell, and Monnie Louise Turley; one son, H. Dallas; eight grandchildren; one great-grandchild; and one sister.

MRS. ANTONIA OBERG, 89, died Dec. 10 in North Platte, Neb. Funeral services were conducted in Farnam, Neb., by Rev. Harold Johnson. She is survived by 2 sons, Clarence and Lawrence; 3 daughters, Ruby Ulrich, Gladys Sukraw, and Lois Rice; 18 grandchildren; and 9 great-grandchildren.

CHARLES WESLEY OSBORNE, 45, died Jan. 1 in Lilburn, Ga. Funeral services were conducted by Rev. Grafton Presley. He is survived by his wife, Mary; one sister; and two brothers.

GUSS C. PHILLIPS, 80, died Feb. 5 in New Albany, Miss. Funeral services were conducted by Rev. H. L. Barnes, Jr., and Rev. Donald E. Burnes. Survivors include his wife, Loye Jump-er Phillips; a stepdaughter, Sara Bennett; 2 stepsons, Billy Joe Nowlin and Charles Nowlin; 10 grandchildren; 2 great-grandchildren; 1 sister; and two brothers.

HAROLD SAFFELL, 73, died Jan. 11 in Sheridan, Wyo. Funeral services were conducted by Rev. Arthur Maendl. Surviving are his wife, Hazel; one son, Brad; and three grandchildren.

JOHN M. SCHROCK, 47, died Jan. 30 in Dixon, Ill. Funeral services were conducted by Rev. Walter V. Williams, District Superintendent Floyd Pounds, and Rev. Robert Hale. He is survived by his wife, Betty; one daughter, Janet; one son, Alan; his mother; and several brothers and sisters.

DR. E. D. SIMPSON, 78, died Jan. 31 in Bethany, Okla. Funeral services were officiated by Rev. Sam Stearman, Rev. Carl Summer, Dr. Samuel Young, Dr. John Knight, Dr. Roy Cantrell, Dr. Don Wellman, and Rev. Charles Hastings Smith. Dr. Simpson was in evangelism; pastored churches in Sapulpa, Tulsa, and Oklahoma City, Okla.; served as district superintendent in Alabama and for 20 years as superintendent of the Missouri District. During his active ministry, he organized 56 new churches. He is survived by his wife, Veva Bridgewater Simpson; one daughter, Mrs. Jack (Jane) Ferrell; one grandson; two great-grandchildren; three sisters; and one brother.

SAMUEL S. SIMS, 87, died Dec. 12 in Slidell, La. Interment was in Mobile, Ala. Surviving are one son, Walter; seven grandchildren; and two great-grandchildren.

WALTER "IKIE" SLIMBARSKI died Aug. 18 in Valley City, Ohio. Services were conducted by Rev. Stephen Smitley and Rev. Merle Goodrich. He is survived by his wife, Grace; two sons, Jack and Joe; one daughter, Janae; two grandchildren; two sisters; and one brother.

REV. FRED SWEET, 85, died Feb. 9 in Houston, Tex. Funeral services were conducted by Rev. Kerry Mills and District Superintendent D. W. Thaxton. Interment was in Humble, Tex. Rev. Sweet pastored in Oklahoma, Arkansas,

NEWS OF RELIGION

U.S. DENOMINATIONS URGED TO INCREASE FINANCIAL SUPPORT TO ABS. U.S. churches and denominations are being asked to increase their financial support by at least 10 percent each year to the worldwide work of the American Bible Society.

A recent meeting of top denominational church leaders and American Bible Society officials resolved to urge all churches, denominations and agencies in the U.S. to become partners in the worldwide Bible cause.

"We desperately need a stronger financial base for Scripture production in Third World countries," said Dr. Charles Baas, ABS treasurer.

Miss Alice Ball, an ABS general secretary, said demand for Scriptures was growing at a pace faster than the birth rate, and that Good News for New Reader programs (a graded approach to Scripture reading) was high on the agenda in developing countries.

"However, we do need the financial resources to reach more than 80 million people who do not have at least one portion of the Scriptures in their own language," she said. □

CMA TOPS 1,000 MISSIONARY MARK. For the first time in its history, The Christian and Missionary Alliance has surpassed 1,000 in the number of its overseas missionaries. Dr. Louis L. King, president of this evangelical denomination in the United States, announced today that the Alliance now has 1,015 full-time missionaries.

Dr. King said, "Alliance support in the United States and Canada for overseas missions is growing. In a world of increasing uncertainty, the career commitment of our missionaries to evangelism and church planting continues to build up the strong foundation of Alliance work around the world." □

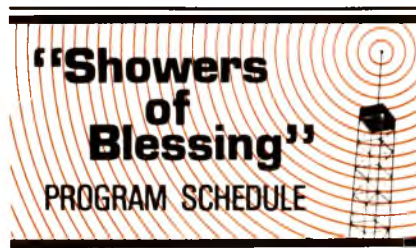
CHINA CHURCH GROWS. Eight million Christians are now believed to live in Communist China, instead of the 1 million estimated until three years ago, while China was closed to foreign observers.

Churches meet openly, but are under strict government watch and control. Thousands of "house churches" meet secretly in some parts of China. Young people constitute 70 percent of these "house church" congregations. □

JEWS FOR JESUS HOMES HIT IN L.A. ANTI-SEMITISM. The recent death threats and vandalism carried out in the Los Angeles area against the Jews for Jesus residences and homes of other Messianic Jews was probably the work of Anti-Semites and not of some militant Jewish defense group, according to Moishe Rosen, leader of the Jews for Jesus.

Says Mr. Rosen, "It's not that there aren't violent splinter groups in the Jewish community which would be capable of such things; but we know it must be the work of the American Nazi Party or the Ku Klux Klan. We surmise that their intention is that non-Jews will see this as an attack on Jewish Christians. We've had a lot of experience with Jewish militants who've tried to intimidate us and discourage our testimony. They use a completely different method of operation, whereas the incidents in the Los Angeles area are identical to similar incidents desecrating Jewish cemeteries and death threats sprayed in graffiti across the buildings of Jewish institutions."

Mayor Tom Bradley of Los Angeles has organized a task force to combat this burst of anti-Semitism. □



March 22
"A Life-Changing Vision"

March 29
"A Great Prayer"

April 5
"Irreducible Christianity"

by W. E. McCumber, speaker

Louisiana, and Texas. Surviving are 3 sons, Ray, Harold, and Bob; 2 daughters, Fredonia Crabtree and Lillian White; 10 grandchildren; and 11 great-grandchildren.

MRS. ERMA GERTRUDE WENGER, 80, died Nov. 27 in Woodbury, N.J. Funeral services were conducted by Rev. George Kline and Rev. Ron Grabke. Survivors include 4 daughters, Claire Evans, Janet Hall, Doris Phillips, and Roberta Van Der Veer; 1 son, Rev. Frederick Wenger; 18 grandchildren; 6 great-grandchildren; and 1 sister.

BIRTHS

to LEON AND KAY (SANDIFER) DODSON, Lakeland, Fla., a boy, Kirk Loring, Jan. 29
to CURTIS AND PAULETTE (LINEBACK) McMURTEY, Albuquerque, N.M., a boy, Curtis Paul, Dec. 8

to STEPHEN AND KAREN (BYRD) SHOMO, Bristol, Tenn., a girl, Elizabeth Voncele, Jan. 28
to JOHN AND KATHY (WARD) WARBY, Bourbonnais, Ill., a boy, Ryan Michael, Nov. 20

to MERRILL AND JANICE WILLIAMS, Texarkana, Tex., a boy, Justin Swain, Jan. 3

ADOPTED

by DARYL E. AND BRENDA (GREEK) JOHNSON, Overland Park, Kans., a boy, Bryan Evans, born Dec. 15, 1980, adopted Feb. 2

by DAMON AND KAREN WRIGHT, Astoria, Ore., a girl, Rebecca Jean, born Nov. 30, 1980, adopted Jan. 27

MARRIAGES

ANGELIA FAYE LUNSFORD and JOHN LOWELL WHITSETT at Nacogdoches, Tex., Dec. 27

ANNIVERSARIES

REV. AND MRS. ALBERT L. LEPLEY of Cumberland, Md., were honored recently on their 50th wedding anniversary. The Lepleys were married January 15, 1931, in Cumberland by Rev. Oliver. The reception took place at Cumberland First Church. It was hosted by the church; a daughter, Rhea Lepley; and Mrs. Lepley's two sisters, Mrs. Mable Burkhart and Mrs. Gladys Jacobs.

Rev. Lepley has pastored eight churches during his years of active ministry, in the states of

Virginia, Maryland, and West Virginia. He was ordained by Dr. Hardy C. Powers at Dillwyn, Virginia, August 18, 1949. He attended Trevecca Nazarene College, Nashville. The Lepleys have two daughters: Mrs. Elizabeth A. Gordon, Chula Vista, Calif.; and Miss Rhea M. Lepley, Cumberland, Md. They also have seven grandchildren.

MR. AND MRS. EMERY BOTTLES, Corydon, Ind., celebrated their 60th wedding anniversary February 12. They have a daughter, Mrs. Robert (Ruth) Tirey, Dayton, Ohio; three sons, Harold of Bettendorf, Ia.; Russel of Indianapolis; and Keith, pastor of Danville, Ill., First Church. The entire family united with the Church of the Nazarene at Corydon in 1937.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, MO 64131. William M. Greathouse, Chairman; Orville W. Jenkins, Vice-chairman; Jerald D. Johnson, Secretary; V. H. Lewis, Eugene L. Stowe, Charles H. Strickland.

THE ANSWER CORNER

Conducted
by W. E.
McCumber,
Editor

In a recent sermon, our pastor said if Christians were honest they would admit there were times when they couldn't praise the Lord. The sermon implied that in such circumstances it wasn't necessary or expected of us. I always thought 1 Thessalonians 5:18 meant it was.

Regardless of the circumstances, God had a reason for allowing it, He had the power to see us through, and there was a promise of ultimate victory. All of this was cause for praise even when we felt as though our hearts would break. Please comment.

There may be times when we don't feel like praising God, and then it would be dishonest to pretend that we did. Also, we do not praise God for evil in any way that would imply that He was the *doer* of evil. But, yes, in the worst of circumstances we can find *reasons* to praise God for His unfailing love, wisdom, and justice. □

We are contemplating the addition of a new fellowship hall to our church.

The congregation voted and there were 87 votes for and 83 against the proposal. This vote was accepted as for the building program, and the members of the church are very confused as to how it passed on such a slim margin.

Our question is: Isn't it customary to have at least two-thirds favorable vote to pass on a decision of such importance as this one? How can the pastor consider this vote, with only four more people than half of the congregation, as legitimate for this venture?

It is causing much confusion and turmoil in our church.

If a two-thirds vote was desired, it should have been agreed upon before the vote was taken. On all levels of our church, local, district, and general, very important decisions and projects have

resulted from slim majorities. We have founded colleges and erected headquarters buildings, for example, on small majorities.

If a majority vote was agreed upon, the pastor could not have regarded an 87-83 ballot as anything but legitimate. He would not have authority to disregard it.

I deeply regret the "confusion and turmoil" you are experiencing. You folks had better be careful, or you will end up with a Fellowship Hall but no fellowship!

Of course, the *Manual* provides that building proposals shall be submitted to the district superintendent and District Board of Church Properties for advice and approval, and indebtedness for building must not be incurred without their written approval. There are safeguards, for majorities are not always wise.

But back to your question; as I see it, your pastor cannot do otherwise than accept the vote as for the building program. □

Is it right to use the Sunday School to promote a fishing trip for a group of pastors as an incentive to get them to work their best for the building of Sunday School? Is not this about the same attitude that Christ found in the Temple (John 2:14-16)?

As best I can understand the clipping which accompanied your letter, the fishing trip is not an incentive to get pastors to do what otherwise they would not do, but a reward—an expression of appreciation—for doing what they would have done anyhow. Pastors, like laymen, want to build the Sunday School because they want to see people won to and nurtured in Jesus Christ. As difficult as the task is, I doubt that a pastor who lacked that motive would work very hard under the incentive of a lesser one. And if he helps build the Sunday School out of love for Christ and people, I would see the fishing trip in the light of Mark 6:30-31 and not John 2:14-16. □

Pittsburgh, Pa.: Lincoln Place Church recently had a revival with *Dr. Dean Baldwin*. It was a time of spiritual victory and edification for the local congregation. A number of seekers lined the altar on the final Sunday of the meeting. Each night during the meeting, a spirit of expectancy prevailed. □

—Richard L. Fisher, pastor

Tuscaloosa, Ala.: First Church recently had an outstanding revival with *Evangelist Don Ballard*. More than 100 seekers bowed at the altar. Sunday, people came in groups to pray for 30 minutes or more, responding to the truth. *Song Evangelist Roy Bohi* was also used of the Spirit. God gave us a wonderful meeting. □

—W. E. Carruth, pastor

Jamestown, Tenn.: Pine Haven Church recently had one of the greatest revivals in its history with *Rev. Eugene Campbell* as evangelist. There were as many as 15 seekers in one evening—a total of 51 during the week. Revival fires are still burning, and many of the new converts are faithful in attending the regular services. □

—A. J. Alderman, pastor

Red Bluff, Calif.: First Church recently concluded a revival with evangelists *Ben and Juanita Lemaster*. The Lemasters did much to lift the spirits of our people. A spirit of

renewal prevails following their ministry to us. Many found help and some found the Lord for the very first time. □

—Frank L. Dabney, pastor

The Dyersburg, Tenn., church recently had a revival with *Evangelist Dale Martin* from Nashville. There were a number of definite spiritual victories and the church was renewed. □

—Ron Harrison, pastor

THE CHURCH SCENE

Ten of the 13 pastors who have led **Eugene, Ore., First Church** were present to take part in the church's 50th anniversary celebration December 12-14. Also in attendance were three of the four living charter members—Mrs. Muriel Six Friesen and her brother, Garnet Six, of Salem; and Mrs. Pearl Lyon of Eugene, whose 99th birthday coincided with the first day of the anniversary. Mrs. Ava Adams Bainter, the other charter member and first pastor of the church, sent greetings from her home in Hot Springs, Mont.

Eugene First began its services in a small butcher shop which had been remodeled into a place of worship. It organized on December 21, 1930, with 10 people received into membership. The church board minutes of those early days reflect the hardships caused by the economy and by the burning of the butcher shop just 9 months after

organization. At the 3-year mark, membership had dropped to 8 and they were still worshipping in rented facilities. But by the 10-year anniversary, membership had grown to 99 and the church had acquired property estimated at \$9,000. Today, Eugene First has a membership of 520 and the congregation is looking forward to a 1981 ground-breaking ceremony on 19 acres of property purchased in 1978 in a prime location. Kent Anderson is the pastor. □

The new **Nixa, Mo., church** is meeting in a rented hall and reported 33 in attendance January 25, according to Rev. James Hester, district superintendent.

Baptists contributed enough pews to fill the rented hall and help the new Nazarene church get under way.

This is Nazarene church number 75 on the Joplin District. □

Seventy-eight **Sacramento, Calif., First Church Nazarenes** attended the annual Keen-Teen dinner, January 18, when 22 teenagers learned the

MEMO

to church board members:

Is everything you pay your pastor a part of his salary? Probably not. Many items considered by some churches to be a part of the pastor's salary (or at least fringe benefits) are actually professional, business, or travel expense reimbursements. At least, that's the way the IRS allows them to be designated, tax-free, if accounted for properly.

What is considered a "business, professional, or travel expense"? The expense of operating a car for church business, ministerial books and periodicals, convention expenses, and continuing education expenses are just examples. If your minister's home is used for frequent church meetings, entertainment expenses should be considered.

How about putting the pastor's business, professional, and travel expense reimbursements somewhere in the church budget other than with his salary? That may help us realize that *reimbursements for church-related expenses are not income to the pastor*, but are expenses of the local church just like the church utility bill. As such, they are to be reported on the District Assembly Financial Report in Column 5—"Local Church Expenses."

—Department of Pensions and Benefits



Pictured (l. to r.) are the pastors present for Eugene, Ore., First Church's 50th anniversary celebration: Duane E. Muth, M. Kent Anderson, Herman L. G. Smith, Bill E. Burch, Bertrand F. Peterson, Richard S. Taylor, Lawrence T. Holman, Jerald D. Johnson, and Walter Lanman. Don Wellman had to leave before the photo was taken.

identity of their secret grandparents for the past year.

The secret grandparent program, led by Chet Turley, is one of several activities sponsored by First Church Keenagers under the direction of Dr. Miles Simmons. His son, Senior Pastor Robert C. Simmons, addressed the Keens and Teens on the value of both age-groups to the cause of Christ in the church. The Teens are led by Marvon Tague. Elmo W. Huffman is chairman of the Keenagers. □

ALABAMA REPORTS 5 NEW CHURCHES IN 20 MONTHS

The Montevallo, Ala., East Church of the Nazarene is the fifth new church organized on the Alabama District in 20 months, according to Dr. W. Charles Oliver, district superintendent. Three of the new congregations are already self-supporting.

This newest of the churches is located in the hometown of the University of Montevallo, oldest university in the state. Presently the congregation is worshipping in a Primitive Baptist church building which had been vacant for several years. The charter membership of 17 includes seven complete families. □

DEPARTMENT OF PENSIONS AND BENEFITS REPORTS 1980 HIGHLIGHTS

Dr. Dean Wessels, executive director, reported to the members of the General Board highlights of the past year for the Department of Pensions and Benefits. Highlights of 1980 included:

1. The denominational average for district payment of the Pensions and Benefits Fund for the 1979-80 assembly year was 92.38 percent.

2. April 1, 1980, the "Basic" Pension formula increased from \$4.50 to \$5.00 per month per year of service.

3. The "Basic" Pension policy was codified into a Plan Document which provides a 100 percent nonforfeitable pension to all vested participants.

4. During the year, 2,055 ministers and widows were served by the "Basic" Pension Plan.

5. Lay church employees having recognized credentials and district roles, who are earning their full livelihood by such ministry, became eligible for coverage under the "Basic" Pension Plan.

6. During the year, 160 individuals or families were granted Benevolence Assistance.

7. In 1980, the interest rate for new deposits in the Supplemental Retirement Program (a tax-sheltered annuity) increased from 9 percent to 10.5

percent annually. Accounts on file totaled 2,233 with a combined cash value of nearly \$11 million.

8. The Supplemental Group Term Life Insurance Program underwent several improvements, including improved rates and expanded coverage. During the reopening, 759 people increased their coverage and an additional 307 enrolled for the first time.

9. Nearly 10,000 Nazarene ministers, church-employed laymen, and families are under the Department's life insurance plans, which totaled in excess of \$200 million of potential coverage.

Dr. Wessels said the motto of the Department of Pensions and Benefits continues to be: "Serving those who serve throughout their ministry." □



Rev. Jack B. Lowe, pastor of the Alva, Okla., First Church, presents a \$1,000 check to Mrs. Ruth Hiatt, church treasurer, which he received from Mrs. Grace Murrow, the president of the Friendship Club. The check is a Christmas gift, to be applied on the new church building. Pictured with Pastor Lowe, are: (l. to r.) first row: Ruth Hiatt, Grace Murrow, Pearl Murray; second row, Stella Murrow, Alvis Murray, Sophia Barton, Dorothy Arndt, Mary Maxwell, Daile Sacket, Lucy Arndt; third row, Merita Hoy, Ruth Woodson, Wealtha Shoemaker, Edith Wadkins, Gussie Latham, and Charlotte Huckabee.



The Mattoon, Ill., East Side Church was organized in April, 1957, with 16 charter members. Their church building had a small sanctuary and two small classrooms. Eventually, an addition was built on the church, housing a new sanctuary. A new parsonage was built and later, a new educational and fellowship unit was added. The church progressed under the four pastors who served there: Rev. Melvin Davis, Rev. Sidney Patrick, Rev. Keith Kelly, and pastor Darrell St. Gemme, who has ministered for the past 12 years. Under his leadership, the church realized the need for a larger building, to allow for growth. Mr. George Bock, a local retired businessman, presented the church with \$350,000 for facilities to be built in memory of his mother, Anna M. Bock, who had been a Nazarene. The new structure was built in 1980 on a five-acre site in a rapidly developing residential area. The complete building has 1,400 sq. ft. of space, and the sanctuary has a seating capacity of 300, with an overflow accommodation of 200.

tor. May God bless and direct you as you serve the cause of "Holiness" through the *Herald*.

I'm glad you are a "total abstainer."

Mrs. Virgil Few
St. Petersburg, Florida

GRACE AND LAW

As I read and preach from the Book of Galatians and the Letter to the Hebrews, I become more impressed of our complete independence from the Jewish law. These two books are not alone in their declaration for substituting grace for law, but the message contained in them is very plain and possibly more easily understood than other books of the Bible.

Why does the Church of the Nazarene continue to set forth the

Ten Commandments as standard for Christian living today? What is sacred in those Mount Sinai words that has not been advanced in Christ? Why are we reluctant to accept Christ in all His power and deity?

Louie Ricci
Chico, Calif.

OLD AND NEW

I liked Unzell Simmons East's article, "A Tribute to My Church," in the January 15 issue of the *Herald*. I think it's good to have the old and the new put in proper balance. Some people are always looking back to the good old days while others seem to forget their roots in their desire to just look to the future.

We need both the Old and New Testaments to make a whole Bible—God's Word written. Jesus

said, in Matthew 13:52, "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

Isaiah 51:1-2 says, "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham, your father, and unto Sarah that bare you."

In Revelation 21:5, "He that sat upon the throne said, Behold, I make all things new." Let us appreciate the past, make the best use of the present, and look with keen anticipation to "the things that God hath prepared for them that love him" (1 Corinthians 2:9).

John Wallace Ames
Decatur, Illinois



"It all started with little Bobby Lee"

by CAROL THOMAS

THE ALARM CLOCK was buzzing—6:30 a.m.—time to get up. I rolled over and pulled the pillow around my head to shut out the sound, hoping to catch just a few more winks.

My husband nudged me, "Come on, Honey, we gotta get up." This was the day we were supposed to be in Indianapolis at our district workshop.

We were to pick up our Christian Life director and his wife, who is our Cradle Roll director. This would be their first workshop and our first as their pastor.

The 100-mile trip gave us an opportunity to talk. Vicki and I began recollecting what had been accomplished in the Cradle Roll Department. She was doing a terrific job. Vicki commented, "Sister Thomas, who would've thought that it all started with little Bobby Lee. Now here we are, Pat's parents saved and serving in the church, and his sister and Uncle Stanley saved. And it all started with Cradle Roll."

When my husband took the pastorate, we had only

one baby in our church and no Cradle Roll director. We were small in size, so I took the responsibility until God would lay it on some mother's heart to accept this vital responsibility.

My husband and I got acquainted with Pat and Vicki Ballard when their son was born.

I asked Vicki if she attended church anywhere. She said she did, but hadn't been going lately because her husband was dissatisfied and they were looking for another church. She gave me permission to put her baby on the Cradle Roll of our church.

We followed that call up with a couple more visits, and the Ballards began to attend our services.

At the district Cradle Roll workshop we shared our testimonies of how Vicki's family was won to Christ and the church.

After the workshop we gathered in the main sanctuary to hear the message, but before the message came the Cradle Roll Award. The district Cradle Roll director stood and announced, "The first place award goes to Ludlow Hill First Church of the Nazarene."

As Vicki walked to the front to receive the award, my eyes filled with tears. She received the award with trembling hands, and she too had tears in her eyes, tears of joy. As she came back and took her place beside her husband, I wondered if she was thinking as I was: "Who would've thought that it all started with little Bobby Lee!" □

CAROL THOMAS is the pastor's wife of our Ludlow Hill Church of the Nazarene in Lawrenceburg, Indiana.

"By ALL MEANS... Save Some"

TWENTY-FOUR NEW MISSIONARIES APPOINTED

The General Board on Wednesday night, February 25, upon recommendation of the World Mission Committee, approved the appointment of 24 new missionaries. They are:

Rev. and Mrs. Russell (Christina) Corlett, of Clairon, Penn., to Republic of South Africa North.

Miss Michelene Collins, from Johnson City, Ind., to Haiti.

Rev. and Mrs. Larry (Judith) Corbett, from Kodiak, Alaska, to Specialized Assignment.

Mr. and Mrs. Richard (Betty Lou) Crow, from Oklahoma City, to Republic of South Africa.

Rev. and Mrs. Steve (Carol) Doerr, from St. Paul, Minn., to Zambia.

Rev. and Mrs. James (Diana) DuFriend, from Carlsbad, Calif., to Australian Bible College.

Rev. and Mrs. James (Joy) Johnson, from Linden, Kans., to Samoa.

Rev. and Mrs. Teryl (Kathleen) Ketchum, from Kansas City, Kans., to French-speaking country, language study.

Rev. and Mrs. James E. (Lela) Kratz, from Wyoming, Ill., to General Appointment.

Miss Paula Snellenberger, from Leawood, Kans., to the Philippines.

Rev. and Mrs. Rod (Sue) Trim, from New Carlisle, Ohio, to General Appointment.

Dr. and Mrs. Vernon (Roberta Lee) Vore, from Fountaintown, Ind., to Papua New Guinea.

Rev. and Mrs. Kenneth (Ramona) Williams, from Clarence, Mo., to Republic of South Africa North. □

—NCN

GENERAL BOARD MAKES EXTENSIVE CHANGES

The General Board of the Church of the Nazarene began its first annual meeting of the 1980-85 quinquennium on Monday, February 23, at General Headquarters in Kansas City. In its first item of business, it heard and approved the recommendation of the Commission on General Board Organization setting up 5 new divisions to replace the 11 former departments of the General Headquarters operations. The General Board then organized itself into five committees to oversee the work of these five new divisions, which are: World Mission, Christian Life and Sunday School, Communications, Church Growth, and Finance.

Monday afternoon the five committees met to elect committee officers and nominate directors for the new headquarters divisions. Monday eve-

ning those directors were elected. The resultant General Board organization emerged as follows:

World Mission Committee

Responsible General Superintendent:

Orville W. Jenkins

Chairman, Howard Hamlin

Vice-chairman, Robert Scott

Secretary, Jack Morris

Division Director: L. Guy Nees

Christian Life and Sunday School Committee

Responsible General Superintendent:

Jerald D. Johnson

Chairman, Gerald Oliver

Vice-chairman, Millard Reed

Secretary, Dan Ketchum

Division Director: Rev. Philip Riley

Communications Committee

Responsible General Superintendent:

Charles H. Strickland

Chairman, Reeford Chaney

Vice-chairman, Homer Powell

Secretary, C. Neil Strait

Division Chairman:

M. A. "Bud" Lunn

Church Growth Committee

Responsible General Superintendent:

Eugene L. Stowe

Chairman, M. E. Clay

Vice-chairman, Carl Clendenen

Secretary, Willis Snowbarger

Division Director: Rev. Bill Sullivan

Finance Committee

Responsible General Superintendent:

V. H. Lewis

Chairman, Ponder Gilliland

Vice-chairman, Robert Wilfong

Secretary, Gordon Wetmore

Division Director: Col. Thane Minor

Dr. William M. Greathouse will serve as chairman of the Board of General Superintendents and supervise staff and commissions not under the direct oversight of division directors.

Also on Monday evening, Dr. Orville W. Jenkins, general superintendent, read the report of the Board of General Superintendents. He said that Sunday School attendance in the denomination had turned the corner and was showing gains again. He felt that the record Thanksgiving offering of over \$7 million was evidence of continued stewardship and commitment to the church's task by its membership. He concluded with these words, "the church lives and serves in a complex and rapidly changing period of the world's ongoing history. The Lord is with us and we have much to praise Him for."

Col. Thane Minor and Rev. Philip Riley, newly elected directors of Finance and Christian Life and Sunday

School respectively, were members of the Commission on General Board Organization. By accepting their election they became employees of the General Board and will not continue as members of the commission, but as resource people. The commission has elected Dr. Millard Reed, pastor of Nashville First Church, as its new chairman.

On Tuesday, February 24, the five committees met in separate sessions to hear reports of the directors of the services and ministries (formerly departments) of their respective divisions. They approved policy and budget matters for the division as well.

In plenary sessions on Wednesday, February 25, the General Board elected its officers. They are: Chairman, Robert Wilfong; President, Gordon Wetmore; First Vice-president, Carl Clendenen; and Second Vice-president, Robert Scott. Members at Large are Clarence Jacobs, Jack Morris, and Vernon Lunn.

They also unanimously elected M. A. "Bud" Lunn as manager of the Nazarene Publishing House and heard the minutes of the meetings of the five committees. In the evening plenary session the General Board accepted a report of the World Mission Committee naming the 24 new missionaries it has recommended for appointment and their assignments.

The Board of General Superintendents, upon nomination of the division directors, appointed the following director of ministries or services:

The Division of Communications:

Paul Skiles, *director of Media Services*

The Finance Division:

Dr. Dean Wessels, *director of Pensions and Benefits*

Dr. Leon Doane, *director of Stewardship*

Paul Spear, *director of Headquarters Services*

Robert Crew, *director of Life Incomes and Bequests*

The Church Growth Division:

Dr. Raymond Hurn, *director of Church Extension*

Rev. Bill Sullivan, *director of Evangelism*

Dr. Mark Moore, *director of Educational Services*

Christian Life and

Sunday School Division:

Miriam Hall, *director of Children's Ministries*

Rev. Gary Henecke, *director of Youth International Ministries*

Dr. Kenneth Rice, *director of Adult Ministries.* □

—NCN

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